THE

DHARMA SA'STRA.

OR

THE HINDU LAW CODES

[*English Translation*]

VOL. I.

EDITED AND PUBLISHED BY

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[illegible] of the English Translations of the Râmâyanam, Ma[illegible]-[illegible]âratam, Srimadbhâgavatam, Mahânirvâna-Tantram, Harivams'a, Agni Purânam, Mârkandéya Purânam, &c., &c.

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WITH

HIS HIGHNESS' KIND PERMISSION

THIS WORK

IS DEDICATED TO

THE HON'BLE MAHARAJA

SIR RAMES'WAR SING BAHADUR, K.C.I.E.,

OF DARBHANGA.

AS A TOKEN OF APPRECIATION

OF

HIS HIGHNESS' ENLIGHTENED INTEREST

IN

THE CAUSE

OF

SANSKRIT LITERATURE,

BY

THE TRANSLATOR.

PREFACE.

SEVERAL of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Râmâyaṇa, Mahâbhârata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'ástras.* But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be disobliging, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Saṁhitás.*

Some of these *Saṁhitás* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may may easily possess them for his own use. This is indeed a sad desideratum, especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Saṁhitás* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Samhitâs* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Samhitâs* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Samhitâs* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well. They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

PREFACE

In presenting this volume to teachers of English composition, the editors realize that it can hardly fail to suffer from the suspicion of novelty which confronts new publications in a conservative educational field. It is hoped, however, that initial distrust of the book because of its novelty will not outlive a fair trial of the methods and materials which it offers. This hope is based upon successful experiment with much of the substance of the volume among students as varied and as cosmopolitan as the undergraduates in Columbia College, and upon the generous and often enthusiastic support that the underlying idea has received from prominent educators throughout the country who have had occasion to pass judgment upon its value.

In the preparation of the collection for classroom use we have prefixed to each essay a brief introductory note intended to give relevant biographical facts and to assist the student to an understanding of the design of the work. In addition, where suggestions as to other material of direct bearing upon the subject under discussion seemed to us to be of value for collateral reading, we have included references to such writings. Some of the authors' footnotes to the essays have been omitted as foreign to the purpose of the book, and others have been supplied wherever the text seemed to require elucidation or interpretation. Our principle has been, however, to restrict the formal teaching apparatus of the volume to the general introduction, and to encumber the selections themselves with the minimum of annotation. In the printing of the essays we have followed accurately the original forms, retaining sub-titles and numbered divisions where these were essential to the logical arrangement of the essay.

This volume includes substantially the essays which, when we first discussed the plan of publication, we chose tentatively

as the most available for our purpose. That what seemed to us the ideal plan should be brought to completion with scarcely a modification is for us a matter for special gratitude, since any effort to reproduce on an extensive scale writings still in copyright must be conditioned largely upon the generosity of publishers. Our thanks for publishing privileges, therefore, are emphatically more than formal. We have been enabled to use copyright material through the kindness of Mr. Henry James, Jr., Dr. Dole, Mr. Mallock, Professor Hobhouse, Professor Clark, President Hadley, and Mr. Harrison; and by the permission of Messrs. D. Appleton and Company, Henry Holt and Company, Longmans, Green, and Company, John Murray, The Macmillan Company, the American Association for International Conciliation, the *Fortnightly Review*, the *Harvard Theological Review*, and the *Atlantic Monthly*. We desire also to express our acknowledgments to Viscount Morley and Dr. Alfred Russel Wallace, and to Macmillan and Company (London), the *Popular Science Monthly*, the *Contemporary Review*, and the Edinburgh Co-operative Printing Company Limited.

The task of selecting the essays and preparing the collection for publication has been materially lightened by the friendly coöperation of a number of our colleagues who have interested themselves in the undertaking. We are under special obligation to Professor John Erskine, to whom in large measure the credit for the educational program must be given, and who has aided our work with many helpful suggestions. Others to whom we have been indebted for advice and active interest are Professor Frederick J. E. Woodbridge, Professor Herbert G. Lord, Professor Ashley H. Thorndike, Professor Robert A. Harper, Professor Monroe Smith, Mr. Frederick P. Keppel, Dean of Columbia College, Professor Joseph V. Denney, of Ohio State University, Dr. Carl Van Doren, Mr. John J. Coss, and Dr. Ernest Stagg Whitin.

H. R. S.
F. H. R.

Columbia University,
June, 1912.

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INTRODUCTION

This book has been compiled under the conviction that composition can be taught more effectively with ideas rather than with literary models or set exercises as the point of departure. That this conviction is opposed to some time-honored ideas of composition, the editors are fully aware. They are also aware that most teachers are agreed that the old methods of teaching composition are unsatisfactory; and it is the prevalence of this opinion which lends support to the belief that a book presenting a new method of handling the subject of composition ought not to be unwelcome, especially if the method has been tried successfully for some time at a representative university.

To many it must seem that one obvious reason for the failure of the older methods to accomplish the best results lies in the inadequacy of the material commonly employed in composition courses. This material usually consists of literary selections, which, for students of the age and training of the average freshman, generally fail to sustain interest; or it descends to trivialities, in overworking, frequently by the "daily theme" method, the small concerns of school or outside life.

In the belief that a new and more stimulating subject matter was desirable, the teachers at Columbia endeavored a few years ago to provide material which when used as a basis for composition would serve the purpose of not merely developing a formal accuracy in writing, but of expanding the student's ideas and increasing the number

of his points of contact with vital questions. In selecting more or less classic approaches to such provinces as biology, philosophy, modern politics, sociology, and practical religion, we relied upon the student's desire to know what fields of knowledge lie before him in his academic work, and we relied upon his natural curiosity in questions which, once presented, challenge him, as they challenge everybody, for answers. The only real problems were: first, to find material sufficiently simple and concrete in presentation to insure its fitness for this special period of intellectual development; and second, to make this material available in a single volume, as naturally the library facilities were overtaxed to provide a large number of students simultaneously with the required reading.

The result of the experiments with this subject matter at Columbia during the past two years has been an immediate and emphatic response to the stimulating interest of the questions taken up, once the students had adjusted themselves to the idea. There was scarcely an essay in the course which had not an appearance of forbidding profundity, or which did not seem to presuppose a more special knowledge of a particular field than the average freshman has mastered. But if the writing possessed sufficient irritancy to start speculation over the question presented, the initial objection to profundity disappeared and left the student convinced that his own common sense and reasoning powers were sufficient equipment for an approach to any of the subjects offered.

The selection of this series of essays as subject matter for a course in English composition does not necessarily restrict the essays to that use, as the cultural relations of the material are sufficiently broad to adapt it to many educational ends. The important fact is that in our mod-

ern college curriculums adequate provision is seldom made for allowing the student's stock of ideas on vital questions an opportunity for better organization and greater expansion, or for orienting him in the field of collegiate studies. Possibly much of the diffuseness and ineffectiveness of the elective system may be traced to this very condition. It may not be the particular province of the English department to remedy these deficiencies, but it seems clear that since teachers of English are so frequently obliged to go hunting for subject matter, such an opportunity may profitably be accepted, particularly if it serve the purpose of accomplishing two important educational ends at once. With the general and commendable tendency to establish a definite coördination between the various subjects of undergraduate study, however, there can be little question that whether the "course in ideas" is given as philosophy, history, English, or as the growingly popular general culture course, in any event it has a place of profound value in the college curriculum, and is probably most beneficial when presented as one of the first steps in the student's work.

A device which experience has shown to be very successful has been followed all but uniformly throughout the present volume. Whenever a problem has been introduced about which "much may be said on both sides," two typical essays, representing the two points of view, have been offered. For this reason Arnold's *Sweetness and Light*, which upholds the traditional classical culture, is opposed to Huxley's *Science and Culture*, which defends the viewpoint of modern science. W. K. Clifford's *Ethics of Belief*, emphasizing scientific skepticism as a moral obligation, is followed by Professor James's *Will to Believe*, which justifies the acceptance without proof of religious beliefs. Huxley's Darwinian essay and Tyndall's *Belfast Address*, both of which at least suggest a

materialistic philosophy, are contrasted with Dr. Dole's *Truth and Immortality*, a reasoned argument for belief in a future life. The two essays on socialism and the two on the present position of women afford similar contrasts in treatment. Such a grouping of mutually opposed constructive ideas is of course emphatically more stimulating both to the imagination and the reason than the presentation of one side of questions which have been historically matters of dispute. In the case of such works, however, as Mr. Mallock's *Scientific Bases of Optimism*, a criticism of a typically modern philosophical position, and Sir Henry Sumner Maine's *Prospects of Popular Government*, a British analysis of the institution of democracy, the issues defined are academic rather than popular, and are presented with so much originality and force that they are probably sufficient in themselves to establish the high interest of the questions with which they deal, without the risk of cultivating prejudices.

Since this volume may represent a new and unfamiliar educational program to many, a word as to our method of handling these essays as materials for composition may not be out of order. In the first place, it has been our custom to use this reading for the second half of the freshman year, and to prepare the way for this term's work by composition drill during the first term, by impromptu themes written in class and based upon assigned selections that give opportunity for an understanding of the methods of scientific inquiry. An effective method of approach in this first term lies in the use of historical memoirs, autobiography, books of the Bible, and literary works of historical flavor, for the purpose of establishing inductively some primary conceptions of social, political, and moral evolution. A variety of material of this sort will immediately suggest itself: for example, Homer, Sophocles, or Æschylus; Plutarch's *Lives;* the

less intricate dialogues of Plato, such as the *Protagoras;* Norse sagas — or decently faithful reproductions of their spirit, as Morris's *Lovers of Gudrun;* parts of Cellini's autobiography; Chesterfield's *Letters*,—anything which depicts vividly the influence of custom upon ideas and actions. We have been accustomed to alternate this reading with literary work less familiar to the average student, and generally less in literary pretentiousness than that which his forced preparatory school instruction has brought him to respect--and sometimes to detest —without clear reason. Works of this class might include the more unfamiliar plays of Shakespeare; simple narrative poems like Wordsworth's *Michael* and Tennyson's *Enoch Arden;* the *Ingoldsby Legends;* novels which invite discussion, like *Jane Eyre*, *Wuthering Heights*, *David Balfour*, *Sentimental Tommy;* even the less philosophical of the novels of Meredith or Hardy — *The Ordeal of Richard Feverel*, or *The Mayor of Casterbridge.* The effect of this infusion of lighter literature is to eliminate the student's sense of strangeness in a new field by enlarging at the same time his knowledge of a field in which he already feels some degree of acquaintance.

With this foundation, then, established during the first term, we find the student relieved more or less of the tendency to argue and think upon presumptive grounds, and generally receptive to the discussion of questions which touch his inner life and his relations to men and institutions.

In the second term's work we have been accustomed to assign one piece of reading each week, not limiting ourselves to the series of essays printed here — for, once more, this volume merely makes available a number of important essays which are generally inaccessible to a large body of students — but supplementing our special inquiry with ma-

terial from the more purely literary field, as it may seem expedient. Large possibilities in this direction may be seen in both the highways and byways of literature of the late nineteenth century, in poems such as Tennyson's *In Memoriam*, in modern editorials or magazine articles, in short stories interpretative of life, such as Hardy's *Fellow-Townsmen*, Stevenson's *Ebb Tide*, Kipling's Mowgli stories, or in plays of the most modern of moderns, if the student is kept properly aware of the glamour of the cleverly expressed half truth.

On each of our weekly assignments we require impromptu themes of about five hundred words, written in the class-room, upon assigned topics which suggest the salient points of the work under consideration.[1] Every effort is made to encourage the student to think for himself and to state his own position on the questions involved. The usual result is that the student discovers, perhaps for the first time, that he has ideas on questions of religion, morals, politics, social conduct, and the like, and develops an interest and fluency in expressing them that have been noticeably absent in his previous compositions. With his interest once aroused and his mind free, the frank dislike of composition work too often inspired by distasteful or trivial subject matter may quickly disappear, as well as the self-consciousness in writing that a

[1] The editors have not equipped the essays with suggested topics for themes, believing that this part of the program should be left to the judgment of the teacher in each case. The kind of topics thought most effective, however, for, say, Tyndall's *Belfast Address*, may be indicated by examples: *Liberty of discussion as applied to scientific thought, The experimental method, Bishop Butler and the disciple of Lucretius, The special provinces of science and religion.*

The idea is that the topics should be of such a nature as to allow the student no opportunity of merely reproducing the argument or substance of the essay, but rather to encourage him to form his own opinions on the questions presented and to give him all possible latitude in expressing them.

too labored application of rhetorical formulas is apt to develop.

The following meeting of the class is taken up with a general discussion of the ideas evolved in the writing; and in this discussion it is not ordinarily necessary to resort to artificial methods of sustaining interest. Such discussions, which are by their nature free, informal, and even intimate, may frequently be pursued into other hours of meeting; but in many cases the necessities of composition work require attention to matters of form — exclusive of mechanical errors, which we believe should be treated only in individual conferences — and this must inevitably reduce the time devoted to the "ideas" part of the course. Our program of reading and discussion is obviously best adapted to students whose preparatory training in the principles of composition has been adequate. On the other hand, students whose preparation has been deficient should be segregated in a special section and given instruction adapted to their needs, lest their presence in the regular class hinder the profitable employment of the "course in ideas." In the case of students whose composition is not radically faulty but whose intellectual maturity may be below that of the average freshman, discussion of the fundamental problems in the assignment might very well precede the writing of the themes. In fact, wherever the substance of the assignment is really profound, or its treatment unusually obscure, an attempt at interpretation or at least clarification of the work is to be recommended as introductory to the writing itself. But whether discussion of the essay precedes or follows the writing, the key to effective understanding is discussion founded upon common sense, and free from even an intimation of dogmatic or pedantic assurance.

This suggested program covers a great deal more material

than could possibly be utilized to full advantage in a single term's work. We have intimated the extent of the field of choice, however, in the belief that further suggestion may facilitate the process of selection for the teacher for whom this program is still only experimental.

It is probably unnecessary to point out that none of the essays in this volume are intended by the editors to represent their judgments upon the issues involved. Whether right or wrong, both conservative and radical points of view have been given. In many cases, however, where a difference of opinion is clearly inevitable, but where the presentation of one side of the question defines the objections that might be urged by the opposition, no effort has been made to adhere to a systematic impartiality. The purpose of the volume is, after all, to encourage the student to form his own opinions upon proper evidence; and to this end it is not necessary in every instance to offer him a choice of opinions already formulated.

Finally, these essays are in many cases not the last word of technical accuracy or theoretical subtlety. What we have sought, and what we believe we have succeeded in securing in every work offered here, is a stimulating presentation, sufficiently general and dignified in its handling of the apparent truth to lay just claim to permanent esteem, even though, in some cases, later intellectual progress may demonstrate the work to be partially deficient in method or in scientific detail.

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Saṁhitás*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,
January, 1906

M. N. D.

INTRODUCTION.

THE Scriptural writings of the Hindus are divided, in main, into two classes, namely *S'ruti* or what is heard and *Smṛiti* or what is remembered. The earliest and the most sacred religious work of the Hindus, namely, the *Véda*, belongs to the former. In it the words of revelation are preserved in their original state. And all the laws, civil and religious, which govern and regulate the life and conduct of the Hindus pass under the sacred appellation of *S'ruti*. According to the belief of the Hindus *Smṛiti* also is of divine origin; the difference between it and the *Véda* consists in the fact that in the Hindu System of Law the sense is recorded either in the divine words or other equivalent expressions.

The history of the origin of *Smṛiti* attributes it to the Self-Sprung Brahmâ who communicated it to Manu, who again taught it to the ten patriarchal sages, *viz.*, Maríchi, Atri, Aṅgira, Pulastya, Pulaha, Kratu, Prachétá, Vas'ishtha, Bhrigu and Nárada.

Smṛiti consists of three *Kâṇdas* or sections, *viz.*, —(1) *A'châra* or regulations relating to the performance of religious rites and ceremonies and the general duties of men; (2) *Vyâvahâra* or civil laws relating to the protection of life and property with all their rules and practices; (3) *Prâys'chitta* or those relating to the atonement for various sins committed. But all these groups of laws, religious, civil and about atonement, pass by one comprehensive term which is popularly known as the *Dharma-S'âstra*.

The *Dharma-S'âstra* of the Hindus, is not one single book but consists of the *Saṁhitâs* or Institutes

of holy sages numbering twenty according to the list given by Yájñawalkya, namely,—Manu, Atri, Vishṇu, Hárita, Yájñawalkya, Ushaṇá, Aṅgira, Yama, Apastamva, Samvarta, Kátyáyana, Vṛihaspati, Parás'ara, Vyása, S'aṅkha, Likhita, Daksha, Goutama, Satátapa, and Vas'ishtha.

There are slight variations in the names of authors to be found in the writings of the other Lawgivers. In some works more names are seen. Parás'ara, whose name occurs in the above list, mentions also twenty Lawgivers; but in his enumeration, instead of Yama, Vṛihaspati and Vyása the names of Kas'yapa, Gárgya and Prachétá are mentioned. In the account given of the *Saṁhitás* in that encyclopædic work *Padma Puráṇam* the name of Atri, which is seen in Yájña-walkya's list, is omitted and the number of thirty-six is completed by adding Maríchi, Pulastya, Prachétá, Bhrigu, Nárada, Kas'yapa, Vishwámitra, Dévala, *R*is'yas'ṛiṅga, Gárgya, Boudháyaṇa, Paithinashi, Jáváli, Samantu, Páraskara, Lokákshi, Kuthumi.

In the Commentary of the *Gṛihya-Sütra* by Rám-kṛishṇa thirty-nine names are mentioned, of whom nine are not to be found in any of the above lists, *viz.*, Agni, Chyavaṇa, Chhágaleya, Játukaraṇa, Pitámaha, Prajápati, Buddha, Satyáyaṇa and Soma. Sometimes one person is mentioned as being the author of several Institutes, Comprehensive (*Vṛihat*), and Easy (*Laghu*), according to the nature and bulk of the work.

Besides those mentioned above, some more legislators appear to have flourished, namely,—Dhoumya, the priest of the Páṇdavás and the author of a Commentary on the *Yajur-Véda*, As'wáláyaṇa, who wrote several treatises

on religious acts and ceremonies, Bhâguri, a commentator of *Manu-Samhitâ* and Datta, the son of Atri.

According to the Hindus the world is divided into four *Yugâs* or cycles, and each *Samhitâ* is considered appropriate for each cycle. Parás'ara regards *Manu-Samhitâ* as suited to *Satya-Yugah*, that of Goutama, to the *Trétâ-*, those of S'ankha and Likhita to the *Dwâpara-*, and his own Institutes to the *Kali-*, *Yugah*. But this distinction has never been actually observed. Truly does Strange remark:—"In fact had Parás'ara-*Smriti* alone been adopted as the Dharma-S'ástra of the present age it would not have been sufficient for the purpose; inasmuch as the *Vyâvahâra-Kânda* is entirely wanting in his Institutes; so that a professed commentary on this *Smriti*, is founded, in this respect, upon nothing belonging exclusively to Parás'ara, beyond a verse extracted from the *A'châra*, or the first *Kânda*, purporting merely that the princes of the earth are, in this age, enjoined to conform to the dictates of Justice." —*Preface* to Stranges' *Hindu Law*.

Of all the *Smritis*, *Manu-Samhitâ* is regarded by the Hindus as next in sanctity to the Védâs. It is the oldest of all the laws and its authorship is attributed to Manu himself, the son of Brahmâ. He was the most ancient and the greatest of all Lawgivers.*

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* Regarding the antiquity of *Manava-Dharma-S'astra*, Babu S'yámá Charan Sircár, in his Introduction to *Vyávasthá-Darpan*, arrives at the following conclusion with which we fully concur.

"This is manifest from the following verses of *Manu-Samhitâ* (Ch. I.). 'From that which is the first cause, not the object of sense, existing *everywhere in substance*, not existing *to our perception*, without beginning or end, was produced the divine male, famed in all worlds under the appellation of Brahmá. (11) Having

Subsequent writers, of Hindu Law Codes, considered Manu as their authority and wrote their books

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divided his own substance, the mighty power became half male, half female, or *nature active and passive*; and from that female he produced Viráj. (23.) Know me, O most excellent of *Bráhmanás*, to be that person, whom the power Viráj, having performed austere devotion, produced by himself, me, the secondary framer of all this *visible world*. (33) It was I, who, desirous of giving birth to a race of men, performed very difficult religious duties, and first produced the lords of created beings, eminent in holiness:—Maríchi, Atri, Angirá, Pulastya, Pulaha, Kratu, Prachetá, or Daksha, Vas'ishtha, Bhrigu, and Nárada. (34—35) They abundant in glory, produced seven other Manus, together with deities and the mansions of deities, and Maharshis, or great sages, unlimited in power.' (36) 'He (Brahmá) having enacted this Code of Laws, himself taught it fully to me in the beginning; afterwards I, taught it to Maríchi and nine other holy sages. (58) This my son Bhrigu will repeat the divine Code to you without omission; for that sage learned from me to recite the whole of it (59). Bhrigu, great and wise, having thus been appointed by Manu to promulgate his Laws, addressed all the *Rishis* with an affectionate mind, saying:—'Hear! (60.) From this Manu named *Swayambhuvah, or Sprung from the Self-Existent*, came six descendants, other Manus, or *perfectly understanding the scripture*, each giving birth to a race of his own, all exalted in dignity, eminent in power.' (61) Swarochisha, Outtami, Támasa, Raivata, likewise and Chakshusha, beaming in glory, and Vaivaswata, child of the sun. (62) The seven Manus, (who are to be followed by seven more) of whom Swayambhuvah is the chief, have produced and supported this world of moving and stationary beings each in his own *antara or the period of his reign*. (63.)'

"'We cannot but remark that the word Menu (Manu) has no relation whatever to the moon, and that it was the seventh, not the first of that name, whom the *Bráhmanas* believe to have been preserved in an ark from the general deluge: him they call the child of the sun, to distinguish him from our legislator, but they assign to his brother *Yama* the office (which the Greeks were

after the same model. The laws of Manu were held in such great veneration by the saintly writers of law-treatises

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pleased to confer on *Minos*) of judge in the shades below.'—Sir William Jones' Preface to *Manu*, p. x.

"Dr. Max Müller at the conclusion of his letter to Mr. Morley, says :—"It is evident that the author of the metrical code of law speaks of the old Manu as of a person different from himself, when he says (Ch. X. *v*. 63):—'Not to kill, not to lie, and to steal, to keep the body clean and restrain the senses; this was the short law which Manu proclaimed amongst the four castes.' Seeing Manu spoken of in the third person, he conjectures that the Author of the metrical code of *Manava-Dharma-S'ástra* was not the first of all the Manus. It arises from his not bearing in mind that the laws of Manu were rehearsed to the *Rishis* by Bhrigu, who of course mentions Manu in the third person; consequently it was quite consistent that this sage after imparting the dictum of Manu as in the verse cited, should say :—'this was the law which Manu proclaimed amongst the four castes.' Thus another Manu is not the Author of the code speaking of the old Manu as a different person from himself, but it is Bhrigu who does so. Besides, it was an ordinary custom with the ancient sages to refer to themselves in the third person. And it will appear on reference to Manu Chapter I. verses 38, 57, 58, 59, and 60, above cited, that the first Manu, who is *Swayambhuvaḥ* (Sprung from the *Self-Existent*,) learnt the law from Brahmá and taught it to the ten holy sages including Bhrigu, who, appointed by Manu to promulgate his laws, repeated the divine Code to the *Rishis*. It is moreover asserted in the Preface to the *Saṁhita* of Nárada, a son of the *Swayambhuvaḥ* that the same Manu, having composed his code in a hundred thousand *s'lokás* or couplets, arranged under twenty-four heads in a thousand chapters, delivered the work to Nárada, the sage among gods. Thus there can be no doubt that the Author of the *(Vrihat) Manu-Saṁhitá* was the first of all the Manus; and it appears from the above verses that *Laghu Manu-Saṁhitá* which we see, was taught to, and rehearsed, by Bhrigu.'

"Various dates have been suggested by the European scholars who have endeavoured to ascertain the period of the composition of the Code of Manu's Laws. Chezy and Deslongchampes, the

that no part of their books contradicting Manu, was regarded as an authority on the subject. Vṛihaspati

latter of whom professes to have formed his opinion from an examination of the code itself, conceive that it was composed in the 13th century previous to the Christian era. Schlegel gives it as his decided and well-considered opinion, '*quod multorum annorum meditatio me docuit,*' that the Laws of Manu were promulgated in India at least as early as the seventh century before Alexander the Great, or about a thousand years before Christ. He places the *Rámáyana* of Válmiki at about the same date, and doubts which of them was the older. Elphinstone, who is inclined to attribute great antiquity to the Institutes of Manu on the ground of difference between the laws and manners therein recorded and those of modern times, and from the proportion of the changes which took place before the invasion of Alexander the Great, infers that a considerable period had elapsed between the promulgation of the code and the latter epoch; and he fixes the probable date of Manu, to use his own words 'very loosely' somewhere about half way between Alexander (in the fourth century before Christ,) and the *Védás* (in the fourteenth.) Professor Wilson thinks that the work of Manu, as we now possess it, is not of so ancient a date as the *Rámáyana*; and that it was most probably composed about the end of the third or commencement of the second century before Christ. Sir William Jones' inference, founded on a consideration of the style, is, however, opposed to the learned Professor's conclusion. Sir William says, and with reason too:—"The Samskrit of the three *Védás*, that of the *Manava-Dharma-S'ástra*, and that of the *Puránás* (of which *Rámáyana* is one) differ from each other in pretty exact proportion to the Latin of Numa, from whose laws entire sentences are preserved, that of Appias which we see in the fragments of the twelve tables and that of Cicero or of Lucretius, where he has not affected an obsolete style: if the several changes, therefore, of the Samskrit and Latin took place, as we may fairly assume, in times very nearly proportional, the *Védás* must have been written about three hundred years before these Institutes and about six hundred years before the *Puránás*." He then remarks:— "The dialect of Manu is even observed in many passages to resemble that of the *Védás*, particularly in a departure from the more

writes in his Code: "Manu held the first rank among the legislators, because he had expressed in his *Saṁhitá*,

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modern grammatical forms, whence it must at first view seem very probable that the laws now brought to light were considerably older than those of Solon or even of Lycurgus, although the promulgation of them before they were reduced to writing might have been coeval with the first monarchies established in Asia." Upon such and other grounds he fixes the date of the actual text at about the year 1280 before Christ. Thus these opinions as to the date of the Institutes of Manu, being founded not on any historical or positive proof, but mere conjecture, are, as might have been expected, contradictory and quite inconclusive. Now if the sage Nárada be believed, he asserts in the Preface to his law tract, that Manu, having composed the laws of Brahma in a hundred thousand *s'lokás* or couplets, arranged under twenty-four heads in a thousand chapters, delivered the work to him (Nárada, the sage among gods,) who abridged it for the use of mankind in twelve thousand verses, and gave them to the son of Bhrigu named Sumati, who for the greater ease of the human race, reduced them to four thousand. Hence it appears that the *Vrihat* (large) *Manu-Saṁhitá* was composed by Manu himself. The abridged metrical code of *Manu-Saṁhitá* in question, appears also from the text of the very work to have been composed during Manu's time, (as will be known from the verses 58, 59, and 60, already cited.) It remains to determine the epoch of Manu's existence. This in the absence of other evidence should be believed to be the same as stated in the *Manu Saṁhitá* before us, that is, he flourished in the beginning of the, world, being progenitor of the races, human and divine.—See Ch. I *vs.* 11, 32, 33, 34, 35 and 36.

"Sir William Jones, after saying 'We cannot but admit that Minos, Mneues, or Mneuis have only Greek terminations, but that the crude noun is composed of the same radical letters both in Greek and Samskrit,' and leaving others to determine whether our *Menus* (*or Menu* in the nominative,) the son of Brahmá, was the same personage with *Minos* the son of Jupiter and the legislator of the Cretans (who also is supposed to be the same with *Mneuis* spoken of as the first lawgiver receiving his laws from the chief Egyptian deity Hermes, and *Menes* the first king of the

the essence of the *Védás*, that no code contradicting Manu, was considered as an authority; that other

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Egyptians) remarks:—'*Dárâshekoh* was persuaded and *not without sound reason* that the first Manu of the *Brâhmanás* could be no other person than the progenitor of mankind, to whom Jews, Christians, and Mussulmans unite in giving the name of *Adam*.'

"'The learned writer further remarks:—'The name of Manu (like *Menes, mens*, and *mind*,) is clearly divided from the root *man* or *men* to understand, and it signifies, as all the *Pandits* agree, 'intelligent,' particularly in the doctrines of the *Védás* which the composer of our *Dharma-S'ástra* must have studied very diligently, since great numbers of its texts changed only in a few syllables for the sake of the measure, are interspersed through the work. A spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to sentient creatures pervades the whole work; the style of it has a certain austere majesty that sounds like the language of legislation and extorts respectful awe; the sentiments of independence on all beings but God, and harsh admonitions even to kings, are truly noble; and the panegyrics on the *Gâyatrí* the mother (as it is called) of the *Védás*, prove the author to have adored (not the visible material sun, but) that divine incomparable greater light, (to use the words of the most venerable text of Indian Scripture,) which illumines all, delights all, from which all proceed, to which all must return, and which alone can eradicate (not our visual organs merely, but) our souls and our intellects.'

"Mr. Morley, the author of the *Analytical Digest*, who in his Introduction to the *Hindu Law* has cited the observations of the Saṁskrit scholars of Europe, makes this concluding remark:—'Whatever may be the exact period at which the *Manava-Dharma-S'astra* was composed or collected, it is undoubtedly of very great antiquity, and is eminently worthy of the attention of the scholar, whether on account of its classical beauty; and proving as it does that, even at the remote epoch of its composition, the Hindus had attained to a high degree of civilization, or whether we regard it as held to be a divine revelation, and consequently the chief guide of moral and religious duties, by nearly a hundred millions of beings.'—Morley's *Digest*, Vol. I. Introd., p. cxcvii.

S'ástras and treatises on grammar or logic so long only shone as Manu, who taught the way to religion, profit and desire, was not seen in competition with them."

Babu S'yámá Charaṇ gives, in his learned work, the following concise account of the other *Saṁhitás.*

"Atri composed a remarkable law-treatise, in verse, which is extant.

"Vishṇu is the author of an excellent law-treatise, which is for the most part in verse. Hárita wrote a treatise in prose.* Metrical abridgments of both these works are also extant.

"Yájñawalkya appears, from the Introduction to his own Institutes, to have delivered his precepts to an audience of ancient philosophers assembled in the province of Mithilá. The Institutes of Yájñawalkya are second in importance to Manu, and have been arranged in three books: *viz., A'chára, Vyávahára* and *Práyas'chitta Kāṇdas* containing one thousand and twenty-three couplets.

"Us'ana composed his Institutes in verse, and there is an abridgment of the same.

"Aṅgira wrote a short treatise containing about seventy couplets.

"Yama or Jama, composed a short tract containing a hundred couplets.

"Apastamva was the author of a law tract in prose which is extant as well as an abridgment of it in verse.

"The metrical abridgment only of the Institutes of Samvarta is found in this country.

The other Saṁskrit scholars too of Europe do not, and cannot, deny that the *Saṁhitá* of Manu is the most ancient, or the first, work of Law."

"Kátyáyaṇa is the author of a clear and full treatise on law and also wrote on grammar and other subjects.

"An abridgment of the Institutes, if not the Code at large, of Vṛihaspati, is extant.

"The treatise of Parás'ara, which consists of the *A'chára* and *Práyschitta Kaṇdas*, is extant.

"Vyása is the reputed author of the *Purâṇâs*: he is also the author of some works more immediately connected with the law.

"Saṅkha and Likhita are the joint authors of a work in prose, which has been abridged in verse: their separate tracts in verse are also extant.

"Daksha composed a law-treatise in verse.

"Goutama is the author of an elegant treatise, although Texts are cited in the name of his father Gotama, the son of Utathya.

"Sátâtapa is the author of a treatise on penance and expiation, of which an abridgment, in verse, is extant.

"Vas'ishtha is the last of twenty legislators named by Yájñawalkya; his elegant work in prose is intermixed with verse.

"Besides the *Saṁhitâs* above mentioned, there is extant a part of Nárada's *Saṁhitá*; and some Texts of other sages, except Kuthumi, Buddha, Sátáyana, and a few more (whose *Vachanás* and names rarely occur in any compilation) are seen cited in the Digests and Commentaries.

"The works of the sages do not treat of every subject as the Institutes of Manu do; and it is the opinion of *Paṇdits* that the entire work, of none of the sages, with the exception of Manu, has come down to the present times."

There are Glosses and Commentaries on some of the principal *Samhitás* without which the original works would have been utterly unintelligible. A number of Glosses on *Manu-Samhitá* are said to have been written by the sages of yore. These, save that of Bhâguri, are not extant now. Of the modern Commentaries and Glosses, that by Medhátithi, son of Viraswámí Bhatta, which having been partly lost, has been completed by the Court Pandits of Madanapál, a prince of Digh, that by Govindarâjá and that by Dharaṇídhara were held in great esteem until a most important and erudite Commentary was written by Kulluka Bhatta. The Glosses of Manu known as the *Mâdhaví* by Sáyaṇacháryya and the *Nanda-râjkrit* by Nandarájá are known amongst the Marháttás, the former being considered as the most authoritative in the Kárnátic. There is another Commentary on Manu known as *Manwarthachandrikâ*. Another Commentary on the same sacred work is cited by Srídharácháryya in his *Smṛiti-Sâra* named *Kâma-dhênu*.

Nanda Paṇdita wrote a Commentary on *Vishṇu-Samhitâ* called the *Vaijayanti* and another on Pará-s'ara.

The most ancient Commentary on *Yâjñawalkya-Samhitá* is the Gloss of Aparárka. Then comes the most celebrated Commentary *Mitâksharâ* of Vijñané-s'wara. Two more Commentaries on the same *Samhitâ* were written by Dévabodha and Vis'warupa. The Bengal School of Lawyers holds in highest esteem the Commentary on Yájñawalkya known as *Dipakalikâ*. Its authorship is attributed to S'ülapáṇí, a native of Mithilá, who resided at *Sahuria* in Bengal.

The *Mitâksharâ* is not only a Commentary on

Yajñawalkya-Samhitá, but a general Digest highly valued and esteemed by the Hindus. Its character is thus described:—"By citing the other legislators and writers as authority for his explanation of Yájñawalkya's Text which he professes to illustrate, and expounding their Texts in the progress of his work, and at the same time reconciling the seeming discrepancies, if any between them and the Text of his author, Vijñánés'wara has surpassed all those writers of Commentaries whose works combine the utility of regular Digests with their original character as Commentaries."

Kulluka Bhatta, the celebrated Commentator of the *Manava-Dharma-S'ástra* also wrote a Gloss on the Text of Yama. The *Varadâ-râjyâ* by Varadá-rájá, although a general Digest, is written principally as a Commentary on the Institutes of Nárada. It is considered as an authority in the Southern schools. The *Mádhavíya*, though dealing principally with the *A'châra* and *Prâyas'chitta* portions of the Parás'ara-Smriti, is, in fact, an excellent Digest held in high esteem in Southern India. There is a general abridgment of Smritis called *Chaturvims'ati-Smriti-Vyâkhyâ*, or "An Exposition of the Twenty-Four Smritis."

The Legislators, however, do not agree in all respects. They are sometimes seen even to differ from Manu himself. But when such differences appear no one is allowed to accept one Text and reject the other. Hence arose the necessity of a Complete Digest "which after harmonizing the conflicting authorities might lay down the rules to be followed in practice."

Thus several Digests have been compiled by lawyers of different parts of India. They generally contain Texts taken from the *Samhitâs* oftentimes reconciling

the apparently contradictory Texts in the light of the most sacred Text of Manu himself. Sometimes Texts from *Védás* and *Purâṇás* are quoted as authority but the *S'ruti* being always respected as the highest. The authors of Digests were always guided by the following scriptural maxims in forming their opinions. "A principle of law, established in one instance, should be extended to other cases also, provided there be no impediment." "Between rules general and special the special is to prevail." "If there be a contradiction between a *S'ruti* and a *Smṛiti*, the former is to be followed; but if there be no such contradiction, the *Smṛiti* should be acted upon (*Jávâli*)." "If two Texts differ, reason must in practice prevail (*Yâjñawalkya*."

All parts of the *Dharma-S'ástra* have not been treated by these Digests nor are their conclusions the same. These differences have led to the formation of the different Schools. There are five such Schools or divisions of Hindu Law in India, namely, the *Goudiya* (Bengal), Benares, the *Mithilâ* (North Behar), the *Mahârâshtra* and the *Drâvida*. The original *Smṛitis* are always common to them all, but the doctrines, inculcated in particular Digests, differ.

The chief guide of the Benares school is the *Mitákshará* of Vijñánés'wara. This work is of greater authority than any of the other Digests, for, as Mr. Colebrooke remarks,—"It is received in all the schools of Hindu Law, from Benares to the Southern extremity of the Peninsula of India, as the chief ground work of the doctrines which they follow, and as an authority from which they rarely dissent." The other works which are also respected by the Benares School are the *Viramitrodaya* by Mitramis'ra, the *Paras'uráma-*

Mâdhava, the *Vyâvahâra-Mâdhava*, the *Nirṇaya-Sindhu*, and the *Vivâda-Tâṇdava* and other works of Kamalákara.

The works held in highest authority by the Mithilá School, are the *Vivâda-Ratnâkara* and *Vivâda-Chintâmaṇi*. The *Vivâda-Chandra* by Lakshmi Devi is also respected. *Vyâvahâramayukha* of Nilakaṇta, the *Nirṇaya-Sindhu*, the *Hemâdri*, the *Vyâvahâra-Kaustava* and *Parasurâma-Mâdhava* are held in highest authority by the Mahárâttá School. The *Mádhavíya*, the *Smriti-Chandrîkâ*, and the *Saraswati-Vilása* are the works of authority in the Drávida School.

Mitâksharâ is always respected as of paramount authority everywhere even in Orissa except Bengal Proper which has alone taken for its chief guide in matters of inheritance the *Dâya-Bhâga* of Jimut-Váhana who is generally called the Founder of the Bengal School. The other works of great authority in Bengal are the the *Dâya-Tattwa*, the *Subodhini*, and the *Dâya-Krama-sangraha*.

Dâya-Tattwa is a part of Raghunandana's *Smriti-Tattwa* treating of inheritance. It is a short legal tract in which Jimut-Váhana's doctrines are strictly followed.

The other works on inheritance accepted by the Bengal School are the *Dâya-Nirṇaya* by S'ríkara Bhattá-cháryya and a few more which are nothing but epitomes of the works of Raghunandana and Jimut-Váhana.

There are several Commentaries on the *Dâya-Bhâga*, of which that by S'rínath A'cháryya is acknowledged as the most excellent exposition of the Text and was considered as a great authority before the appearance of S'rí Kṛishṇa's Commentary.

There is also a Gloss on the Text of Jimut-Váhana* by Achyuta Chakravarti. There is another Gloss on the same work by Mahés'wara which is, for the greater part, an able interpretation of the Text of Jimut-Váhana. "The Commentary of S'ríkrishṇa Tarkálankára," says Mr. Colebrooke, "is the most celebrated of the Glosses of the Text of the *Dáya-Bhága*. It is the work of a very acute Logician, who interprets his author and reasons on his arguments with great accuracy and precision, and who always illustrates the Text, generally confirms its positions, but not unfrequently modifies or amends them. Its authority has been long gaining ground in the Schools of Law throughout Bengal, and it has almost banished from them the other expositions of the *Dáya-Bhága*, being ranked in general estimation, next after the treatise of Jimut-Váhana and of Raghunandana."

YA'JNAWALKYA SAMHITA',

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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A PREFATORY NOTE ON YA'JNAWALKYA.

YA'JNAWALKYA delivered his precepts to a number of ancient philosophers assembled in the province of Mithilâ. His Institutes are regarded by the Hindus as second in importance to those of Manu. They have been divided into three books, namely *âchâra, vyâvahâra* and *prâyas'chitta.* The work contains one thousand and twenty-three couplets.

It is very difficult to ascertain the date of the composition of this work. Morley, in his Introduction to Hindu Law, thus observes on the subject:

"The age of this Code cannot be fixed with any certainty, but it is of considerable antiquity, as indeed is proved by passages from it being found on inscriptions in every part of India, dated in the tenth and eleventh centuries after Christ. 'To have been so widely diffused,' says Professor Wilson, 'and to have then attained a general character as an authority, a considerable time must have elapsed; and the work must date, therefore, long prior to those inscriptions.' In addition to this, passages from YA'JNAWALKYA are found in the *Pañchatantra,* which will throw the date of the composition of his work at least as far back as the fifth century, and it is probable even that it may have originated at a much more remote period. It seems, however, that it is not earlier than the second century of the Christian era, since Professor Wilson supposes the name, of a certain *Muni, Nanaka,* which name is found in YA'JNAWALKYA'S Institutes, originated about that time."

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YA'JNAWALKYA SAMHITA'.

CHAPTER I.

HAVING adored Yájñawalkya, the lord of Yogins (ascetics), the Munis (anchorites) said :—"Do thou describe unto us in full, the religious rites of Varṇas (four castes), ás'ramás (four orders),[1] and [those of] other inferior castes." (1)

Meditating for a while that lord of Yogins, residing in Mithilá[2] said to the Munis :—

"Know [these to be the] religious rites of the country where the antelope [roams at large]. (2)

Puráṇam,[3] Nyáya,[3(a)] Mímáṁsá,[3(b)] Dharma-S'ástra,[3(c)] Védáṅga[3(d)] [six], and the Védás[3(e)] (four in number),—these fourteen are the roots of knowledge and religion. (3)

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1 A stage or order, or period of the religious life of a Bráhmaṇ, *viz*, *Brahmacharyyam*, student life, *Gárhastyam*, domestic mode, *Vána-prastham*, etirement in the forest and *Sannyàsa*.

2 A tract of country in Behar.

3 A class of religious literature, eighteen in number. The name Puránam, which itself implies *old*, indicates the object of the compilation to be the preservation of ancient traditions. The Lexicon of Amar Sinha gives, as a synonym of Puránam, Pañchalakshanam, that which has five characteristic topics, *viz*., (1) Primary Creation or Cosmogony; (2) Secondary Creation or the Destruction and Renovation of Worlds including Chronology; (3) Genealogy of Gods and Patriarchs; (4) Reigns of Manus; (5) History. The eighteen Puránas :—Brahma, Padma, Vishnu, S'aiva, Bhágavat, Náradíya, Márkandéya, Agni, Bhavishya, Brahmavaivarta, Linga, Varáha, Skanda, Vámana, Kurma, Matsya, Garud'a, and Brahmánda.

3*a* A System of Hindu Philosophy founded by sage Gautama. It gives a philosophical arrangement with strict rules of reasoning which

Manu, Atri, Vishnu, Hárita, Yájñawalkya, Us'ana, Angirá, Yama, A'pastamva, Saṁvartta, Kátyáyana, Vrihaspati, Parás'ara, Vyása, S'aṅkha, Likhita, Daksha, Gotama, S'átátapa, and Vasishtha are the promulgators of Dharma-S'ástras (religious codes). (4—5)

All [articles] that are reverentially offered to a [worthy] person determining [proper] place (and) time, and others (other religious rites) are the marks of religion, (*i.e.*, the means of attaining to the fruits of religious observances). (6)

S'rutis,[1] Smṛitis,[2] conduct of pious men, self-love, desire begotten of perfect determination are held [to be the] sources of religion, (*i.e.*, religious knowledge). (7)

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may be compared to the dialectics of the Aristotelian school. The text of Gautama, *Nyáya-Sútras*, is a collection of Sútras in five books or lectures, each divided into two daily lessons, and those again are subdivided into sections.

3(*b*) A System of Hindu Philosophy, the object of which is the interpretation of the Védás. "Its purpose," says a Commentator, "is to determine the sense of revelation. It is divided into two; the prior (*Purva*) *Mímáṁsá* is practical as relating to work (*Karma*) or religious observances to be undertaken for specific ends; and it is accordingly called *Karma-Mímáṁsá* in contradistinction to the theological, which is named *Brahma-Mímáṁsá*."

3(*c*) Religious Codes, *i.e.*, Saṁhitás.

3(*d*) Certain classes of works regarded as auxiliary to the Védás and designed to aid in the correct pronunciation and interpretation of the text and right employment of *Mantras* in ceremonials. They are six in number :—(1) *S'ikshá*, the science of proper articulation and pronunciation ; (2) *Chhandas*, prosody ; (3) *Vyákaranam*, grammar ; (4) *Niruktá*, etymological explanation of different Védic words ; (5) *Jyotish*, astronomy ; (6) *Kalpa*, ritual or ceremonial.

3(*e*) Rik, Sáman, Yajush and Atharvan,—these are the four Védás.

1 What is heard, *i.e.*, the Védás.

2 What is remembered, *i.e.*, the Puráṇás, Dharma-S'ástras, etc.

The seeing of átman (self) by Yoga (suppression of mental faculties), is a religion superior to that of all these works, *viz.*, performance of religious rites, good conduct, self-restraint, abstention from cruelty, charity, and Védic studies. (8)

Four persons well read in the Védás and Religious Codes, or a number of Bráhmaṇás versed in the three Védás, form a synod. Whatever this (synod) or a person foremost amongst those well versed in spiritual science, declares, is religion.[1] (9)

The Bráhmaṇás, Kshatriyás, Vais'yás and the S'udrás, are the (four) Varṇas (castes); of them the first three are the twice-born.[2] All their rites, from the very conception (Garbhádhánam) to death (S'ráddha), are performed with the recitation of Mantrás (mystic syllables). (10)

Garbhádhánam [takes place when conception is formed] during the menses ; Puṁsavanam (formation of a male child), before the moving of the fœtus; Seemantonnayanam, in the sixth or eighth [month] ; and Játakarma after delivery. (11)

Námakaranam [takes place] on the eleventh [day after birth] ; Nishkramaṇam, in the fourth month ; Anna-prás'anam, in the sixth month ; and Chüd'ákaraṇam should be performed according to the practices of the family. (12)

With this (performance of rites) the sin begotten of semen and blood, is dissipated ; in case of women these purificatory rites are performed without Mantrás [their marriage is only accompanied with Mantrás.] (13)

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1 The author here means that one should remove his doubts in any religious question by the determination or decision of the entire body of this Religious Synod, or by that of an expert in spiritual science.

2 They are entitled to perform the ceremony of Saṁskárás. They are said to be born again when they put on the sacred thread.

The Upanayanam [ceremony] of a Bráhmaṇáḥ [is performed] in the eighth year [counting from the time] of conception; [that of] a Kshatriya, in the eleventh or according to the practices of the family. (14)

After the celebration of the Upanayanam ceremony, the preceptor, after reciting *Maha-Vyáhṛiti,*[1] should teach the disciple the Védás, good and pure conduct. (15)

Having placed the sacred thread on the ear, one, with his face directed towards the north, should pass urine and excreta during the day and the period of conjunction (morning and evening), and with that towards the south in the night. (16)

Then taking the organ and raising it up, he should wash and purify it with earth and water so carefully that there may not be the least smell or a particle of [urine or excreta] left. (17)

Then seated in a purified place with his face directed towards north or east and placing his hand between the two knee-joints, a twice-born one should daily rinse his mouth with *Brahma-Tirtham.* (18)

The bases of the smallest finger, the fore-finger, the thumb and the fore-part of the palm are severally called *Prajápati-Tirtha, Pitri-Tirtha, Brahma-Tirtha* and *Deva-Tirtha.* (19)

After drinking water thrice, [one] should rinse his mouth twice with the base of the thumb and then wash the upper appertures (nostrils, etc.,) with water, natural, devoid of foam and bubbles and not brought by the S'üdrás. The twice-born, (*i.e.,* the Bráhmaṇáḥ,

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1 A mystic word uttered by every Bráhma*n*a*ḥ* in performing his daily Sandhyá, addration; these Vyáhritis are those of *Bhur, Bhuvas,* and *Swas* usually repeated after Om.

Kshatriya, and the Vais'ya,) are generally purified when the water reaches the breast, throat and the palate. The women and S'üdrás are purified when it merely touches the lips. (20—21)

[One] should daily bathe in the morning, sprinkle [his person] with the *A'pohisthá*-mantram, practise *pránáyáma* (suppression of the vital airs), *Süryyopasthânam* (worshipping the sun), and recite the *Gáyatrí.*[1] (22)

Having suppressed the vital airs, one should recite the *Gáyatrí* thrice along with the *A'pojoytiḥ*-mantram preceded duly by a *Vyáhṛiti* united with a *Pranava*[2]. (23)

Having suppressed the vital airs, sprinkled himself with water [accompanied] with [the recitation of] *A'pohisthá*-mantram, [one] should, with his face towards the west, recite the *Sâvitrí*[3] in the evening till the stars rise. (24)

In the morning, one should sit, with his face towards the east, till he sees the Sun [and perform] the *Sandhyâ*[4] (morning and evening devotions). After the *Sandhyâ* adoration, he should worship [the sacred] fire. (25)

Then saying "I am such and such," (*i.e.*, taking his own name,) he should salute the elders and then serve his preceptor steadfastly for the fruition of his (*Swâdhyáya*) Védic studies. (26)

He should study when called [upon by his preceptor to do so] and dedicate unto him [whatever had been] acquired [by him by begging]. He should

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1 A very sacred verse repeated by every Bráhmanáḥ at his Sandhyá (morning and evening devotions).

2 The mystic syllable OM.

3 A celebrated verse of the Rig-Védá, so called because it is addressed to the Sun.

4 Joining periods, *i.e.*, morning and evening.

secure [the preceptor's] well being by his mind, words, body, and deeds. (27)

The grateful, the submissive, the intelligent, the pure, those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the good-natured, those who are clever in serving friends, those who distribute learning and riches, are worthy of receiving religious instructions. (28)

One should carry a staff, a deer-skin, a sacred thread and a belt; and for supporting himself [he] should secure alms from the house of a Bráhmaṇaḥ of unimpeachable character. (29)

Using the word *bhavati*[1] respectively in the beginning, middle, and end, a Bráhmaṇaḥ, Kshatriya, or a Vais'ya should beg alms.[2] (30)

Having offered his adoration to the sacred fire,[3] he should, with the permission of his preceptor, take his meals silently. But before it he should adore the edibles without speaking ill of them and perform the *A'pos'âna*-rite, (a kind of prayer or formula repeated before and after eating, popularly called *Gaṇd'usha*). (31)

While a *Brahmachârin* (leading the life of a religious student), one should not partake of boiled rice brought from elsewhere unless he suffers from any disease. And a Bráhmaṇaḥ[4] only is allowed to take food

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1 An address of respect.

2 A Bráhmanaḥ should say,—"*Bhavati, bhikshám déhi,*" Madam, give me alms A Kshatriya should say,—"*Biksham bhavati, déhi.*" A Vais'ya should say,—"*Bhiksham déhi bhavati.*"

3 If he has not adored the fire before. It shows that adoration of the sacred fire is obligatory on every Hindu.

4 The word *Bráhmanaḥ* is particularly used here, for a Kshatriya-, or a Vais'ya-, religious student is not allowed to take food on the occasion of a *S'ráddha*.

as he likes [when invited on the occasion of a] *S'ráddha*,[1] provided he does not break his vow. (32)

[A twice-born] should always avoid honey, meat, collyrium, residue of food (partaken of by any body else than a preceptor), harsh words, women, injury to animals, looking at the Sun (in the morning and evening), obscene words and calumny. (33)

He is called *guru*, who, having performed all the rites [beginning with the Garbhádhânam] delivers instructions in the Védás. He is called *âchâryya* who teaches the Védás after having performed only the ceremony of Upanayanam. (34)

[He is called] *upádhyáya* who teaches only a portion of the Védás , [and he is] called *ṛitwik* who celebrates sacrifices. Of them every one deserves greater respect according to the order [in which] he is mentioned. But the mother is superior to them all. (35)

In studying each Védá, one should lead the life of a religious student for twelve years, or for five years [at the lowest]. Some say [one should observe] *brahmacharyyam* while studying the Védás. [One should have] his hairs shaven in the sixteenth year [beginning with the conception]. (36)

The period up to the sixteenth, twenty-second, and the twenty-fourth, year, is laid down as the time for Upanayanam [respectively] for the Brâhmaṇaḥ, Kshatriya and the Vais'ya. (37)

After that, *i.e.*, (when Upanayanam is performed) they are prohibited from performing all the religious rites, [and] reciting the *Gáyatrî* till they perform the rite of the *Vrâtyastoma*.[2] (38)

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1 A religious rite performed in honor of the departed manes.

2 Name of a sacrifice performed to recover the rights forfeited by the non-performance of due Samskárâs.

The first birth proceeds from the parents, and the second, from the binding of the *Mounji*[1] (investiture with the sacred thread); therefore the Bráhmaṇás, Kshatriyás, and the Vais'yás are called the twice-born. (39)

Of sacrifices, asceticism and sacred rites, the Védá alone is more powerful in bringing emancipation unto the twice-born [ones]. (40)

The twice-born, who daily studies the Rig-Védam, gratifies the celestials with honey and milk, and the departed manes with honey and clarified butter. (41)

He, who daily studies the Yajur-Védam, to the best of his power, gratifies the celestials with clarified butter and nectar, and the departed manes with clarified butter and honey. (42)

He, who daily studies the Sâma-Védam, gratifies the celestials with Soma-juice and clarified butter, and the departed manes with honey and clarified butter. (43)

He, who daily studies, to the best of his power, the Atharvaṇ of [Rishi] Angiras, gratifies the celestials with marrow, and the departed manes with honey and clarified butter. (44)

He, who studies daily, to the best of his power, the Védás in the form of questions and answers, the Puráṇás, Dharma-S'ástras (Religious Codes), [Rudra-daivata-] mantrâs, Gâthâs, Itihâsás (History), and other (Religious verses), sciences (Váruṇí), gratifies the celestials with meat, milk, boiled rice and honey, and the departed manes with honey and clarified butter. (45—46)

Gratified, they (the celestials and the departed manes) please him (the reader) with the auspicious

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1 *Mounji* means the girdle of a Bráhma*ṇáḥ* made of a striple string of *Munja*-grass. *Mounjibandhanam* means the binding of the *Munja*-grass girdle, *i.e.* investiture with the sacred thread.

fruition of all his desires. He, who recites [the portion of a Védá relating to a particular] sacrifice, reaps the fruit of that [particular sacrifice]. (47)

A twice-born person, who daily studies the Védás, reaps the fruits of giving away thrice the earth full of riches [as well as those] of the best ascetic observances. (48)

A perpetual religious student [who vows a life-long abstinence and celibacy,] should [for ever] live near his preceptor; in his absence, [near] his son; in the latter's absence, [near] his wife; [and in her absence,] near the sacred fire. (49)

By such a method [a religious student] who has controlled his senses, after renouncing his body, attains to the region of Brahmá; he is not born again in this world. (50)

Having completed his Védâ, (*i.e.*, Védic studies) or the vows (of celibacy), or the both, and after having paid the best fee to his preceptor, he should, with his (preceptor's) permission, take his bath. (51)

[A twice-born one,] whose celibacy has not been disturbed, should marry a maiden endued with auspicious marks, (*i.e.*, shorn of all defects, such as, eunuchism, etc.), *ananyapürvikâm* (who had not been known by any one before or who had not previously been promised to any one), beautiful, *asapindâm*, (*i.e.*, remote from his father's family by seven degrees and that of his mother by five,) younger in age, freed from (incurable) diseases, having brother, born in a different *gotra* (family), distanced from his mother's family by five degrees and that of his father by seven. (52—53)

[A maiden should be taken from] a highly respectable family, of persons well-read in the Védás, and

inheriting the virtue of ten generations [five degrees higher on both the paternal and maternal side], prosperous [with riches and servants]; but not even from [such a] family, if there be any hereditary disease. (54)

A bride-groom should be endued with all the accomplishments [enumerated above], be of the same caste and social standing, well-read in the Védás, carefully examined about his manly power, youthful, intelligent, and agreeable to all the people. (55)

There is a saying that the twice-born ones can get their wives from among the S'üdrás: I do not approve of it; for, the *âtman* (soul) itself is born there (in the wife) [as the son].[1] (56)

The Bráhmaṇás, Kshatriyás, and the Vais'yas must take wives, three, two and one in number according to the order of their caste.[2] The wife of a S'üdra must be of his own caste. (57)

That is called a Brâhma marriage where a maiden, adorned according to one's own power, is given away to [a bride-groom] on being invited. A son, begotten of such [a marriage], sanctifies twenty-one generations.[3] (58)

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1 For the purpose of begetting a son, a twice-born one must not marry a S'üdra woman. But he can, after the demise of his own caste wife, take a S'udra wife for the satisfaction of his carnal appetites. This is the purpose of the S'loka. If a Bráhmaṇaḥ, however, begets a son upon his S'udra wife, the son does not inherit his father's property.

2 A Brahma*n*aḥ can take his wife, three in number, from amongst the Bráhma*n*âs, Kshatriyás and the Vais'yás; a Kshatriyaḥ can take two wives from amongst the Kshatriyás and Vais'yás; and a Vais'yaḥ can take one wife from amongst the Vais'yás.

3 Ten generations before, ten generations after, and the soul of the begetter.

[That is called] Daiva [marriage] [in which a maiden is given to] a ṛitwijaḥ (priest), engaged in a sacrifice. [A marriage that is celebrated [after] taking a pair of cows [is called] A'rsha. A son, born of the former, sanctifies fourteen generations and that of the latter, six. (59)

[A marriage in which a maiden] is given to a soliciting [person] after saying [practise religion with her]; is called Kâyaḥ.[1] [A son] begotten of [such a marriage,] sanctifies six generations [upwards] and six generations [downwards] together with the soul [of the begetter]. (60)

A's'ura [marriage is that in which] money is taken [in exchange for the bride]; Gândharva [marriage is that in which the parties] unite themselves by a vow of mutual love; a Rákshasa marriage [is that in which the maiden] is carried away by fighting; [and] a Pis'âcha marriage [is that in which] a maiden [is taken away] stealthily (while asleep or by stratagem). (61)

[In an alliance] between parties of the same caste, the hand should be taken; in that between a higher caste and a lower one, the Kshatriyaḥ should take an arrow, and a Vais'yaḥ], a goad. (62)

A father, a grand-father, a brother, one of the same family, and a brother can give away a bride. With the death of the preceding [person] the succeeding person in order [can do the same, provided that] he is in natural temper, (*i.e*, does not suffer from insanity). (63)

[A qualified person,] not giving away (in marriage, a maiden,) will be visited by the sin of the destruction of fœtus at every time of her menses. In the absence of a giver, the maiden should herself give her away. (64)

[If a person] steals (gives to another) a maiden who had been (once) given away (either) by words or

1 One of the eight forms of marriage otherwise called Prajâpatya.

mind, he meets with the punishment of a thief. But if a bride-groom, better than [the promised] one is got, she may be (even if promised) given away to him (the former). (65)

[If one] gives away (a maiden) without mentioning her shortcomings, [he] is punished with the highest pecuniary punishment (*uttamasâhasam*).[1] For renouncing a maiden who has no shortcomings, or for attributing (false) defect to her, one is punished a hundred times more. (66)

A virgin (maiden), or one who has been known by a man, when purified again after performing the purificatory rites, is called 'born again' (*punarbhû*). She, who having left her husband, seeks one of her own caste out of lust, is called *Svairini* (an unchaste woman). (67)

A younger brother (of a woman's husband), [in his absence,] a *sapinda* (a kinsman connected by the offering of the funeral rice-ball to the manes), [in his absence,] one of the same family (*sagotra*), for begetting a son, can, with the permission of her elders, having his body rubbed with clarified butter, know a woman, who has not given birth to a son, in her season, one after another, till she conceives. Otherwise, (*i.e.*, if he knows her at any other time,) he will be condemned. A son, born by this procedure, will be [called) *Kshétraja*.[2] (68—69)

[One should make] an unchaste wife,—deprived of [all her] rights, living poorly, taking only a morsel of food, (*pindamâtropajîvinîm*),[1] always chidden and lying

1 A fine of 1,000, or, according to some, 80,000 panas.

2 One of the twelve kinds of sons allowed by the old Hindu Law; the offspring of a wife by a kinsman duly appointed to raise up issue to the husband.

on earth,—live in his own house, [so that she might withdraw herself from her sinful course]. (70)

The Moon has conferred on them (women) purity; the Gandharvas, sweet speech; [and] Fire, the most exalted state of holiness; [therefore] women are most holy. (71)

[If a woman commit] adultery [mentally] [she gets] purified with her menses; renunciation [of a woman] is prescribed, [if she] conceives [by associating with a low caste man], or commits a mighty iniquity, such, as the destruction of an embryo, that of her husband, etc. (72)

One can take a second wife, [if his existing wife] drinks intoxicating liquors, suffers from any disease, is wicked, barren, dissipates money, utters unpleasant words, gives birth to female issues [only], and is inimical to her husband. (73)

But the superseded wife should (always) be maintained; otherwise a great sin is committed. Threefold objects of life (virtue, worldly profit, and pleasure) multiply there where the husband and wife help each other. (74)

[The woman], who does not see any other man, whether her husband is alive or dead, reaps great fame in this world and sports with Umá[2] in the next. (75)

[If a husband renounces] a wife, who carries out his command, is skilful in work, who has given birth to heroic sons, (and) is sweet-speeched, she should be given one third of [her husband's] property and maintenance [if he is poor]. (76)

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1 She will be allowed only that quantity of food which will keep her body and soul together.

2 The consort of S'iva, one of the three deities of Hindu Triad.

A wife should carry into practice her husband's words,—for this is the highest duty of a wife; but [she] should await the period of purification [if her husband] is sullied by any great iniquity. (77)

By sons, grandsons and great-grandsons, is acquired an unending family [in this world] and the celestial region hereafter;[1] for these purposes a wife should be served and well-maintained and protected.[2] (78)

Sixteen days or nights [commencing with the day of the menses] are the menstrual period of the womankind; of them one should know his wife on the night of an even day [such as, the fourth, the sixth, or the eighth, night]. This is *Brahmacharyyam.*[3] On the other hand, one should avoid *Parva*[4] days and the first four days [of the menses]. (79)

[One] should [always] avoid *Maghá*[5] and *Múlá*;[6] and thus knowing his wife, emaciated (by restricted diet and the observance of menstrual regulations) when the moon sets, a man should procreate an excellent son endued with auspicious marks. (80)

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1 These two are the fruits of marriage, namely, the family is multiplied in this world and the celestial region is attained hereafter; one's progeny being entitled to perform the *Agnihotra* rites.

2 A husband should know his wife for the purpose of procreating sons and maintain her for religious purposes.

3 If one knows his wife under these regulations he does not lose the vow of a religious student.

4 One should not know his wife on *chaturdas'i* (fourteenth day of the moon), *ashtami* (eighth day), *ámávashyá* (the last day of the dark half month), and the last day of the month.

5 The tenth lunar mansion containing five stars—the thirteenth day of the dark half of Bhádrapada.

6 The Asterism Múlá

Remembering the vow of women, being faithfully devoted to one's own wife, and being influenced by desire proportionate to (hers), one can know [his wife], (even at any other time except the menstrual period), for it is laid down in the Smritis that women should be protected (by every means) (81)

Women should [always] be adored by the husband, brother, father, kinsman, mother-in-law, father-in-law, husband's younger brother and the other relatives with ornaments, clothes and food. (82)

Women should keep the household articles in order, be expert [in domestic works], contented, economical in expenditure, salute the feet of their mothers-in-law and fathers-in-law and be devoted to their husbands. (83)

A woman, whose husband is absent from home, should renounce sports, personal decorations, the witnessing of social festivities, laughing, and visiting other people's houses. (84)

A father should protect [a woman when she is] a maiden ; a husband after she is married ; and a son, in her old age ; in the absence [of a legitimate protector] the kinsmen [should protect her] ; independence is not for womankind. (85)

A woman, having no husband, should be taken care of by the father, mother, son, brother, mother-in-law, father-in-law, or maternal uncle ; otherwise she will be an object of censure. (86)

[The woman who is] devoted to the well-being of her husband, is observant of good conduct and has [her]

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1 According to the Smritis one commits a great sin if he does not satisfy the sexual desire of his wife.

senses under restraint, reaps glory in this world and incomparable bliss in the next. (87)

[A wife of] the same caste existing, [a husband having many wives] should not make [a wife of] another caste perform the religious rites; in case of many wives of one's own caste (existing), the first-married one is [entitled to the performance of] the religious rites, and not the other. (88)

Having burnt a wife of good conduct with *Agnihotra*,[1] a husband should, duly and without delay, marry her again and bring fire. (89)

Sons of the same caste are begotten by [persons of the] same caste upon [wives of the] same caste. Sons [begotten] in unblamable marriages (such as Brâhma, etc.,) multiply the race. (90)

The son begotten on a Kshatriya wife by a Bráhmanaḥ, [is called] *Mürdhâbhishiktaḥ*; that on a Vais'ya wife, *Amvashthaḥ*; that on a S'üdra wife, *Nishâdaḥ* or *Páras'avaḥ*. (91)

Sons [begotten] on Vais'ya and S'üdra [women] by a Kshatriyaḥ, [are respectively known] in the Smṛitis [as] *Mâhishyaḥ* and *Ugraḥ*. [The son begotten on a] S'üdra [woman] by a Vais'yaḥ, [is called] *Karanaḥ*. The rule applies, according to the Smṛitis, to married wives. (92)

[The son begotten by a] Kshatriyaḥ on a Bráhmaṇa [woman, is called] *Sütaḥ*; [that begotten by a] Vais'yaḥ, [is called] *Vaidêhakaḥ*; [that begotten by a] S'üdraḥ,

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1 Maintenance of and offering oblations to, the Sacred Fire. The meaning is that a husband should purify her by offering oblation to the Sacred Fire. This rule holds good in the case of those women who have not given birth to a son, or for whom no sacrifice has been celebrated, or who are not entitled to follow any other *ás'ramaḥ* or mode of life.

is *Chandálah* driven out of the pale of all religious rites. (93)

[A son born of a Kshatriya [mother] by a Vais'ya [father] [is called] *Mágadhah*; [that begotten by a] S'údrah [is called] *Kattâh*; a S'údrah begets on Vais'yá woman a son [called] *Ayogavah*. (94)

A *Máhishyah* begets on a *Karana* woman [a son called] *Rathakárah*. Thus *Pratiloma* (begotten by a father of an inferior caste upon a mother of superior caste) and *Anuloma* (begotten by a father of superior caste upon a mother of inferior caste) offspring are known as *Asat* (bad) and *Sat* (good). (95)

[The attainment of an] excellent (higher) caste is known to take place in the seventh, or the fifth, *Yuga* (cycle or birth); [in case of the existence of] a degraded livelihood, equality [of lower caste takes place in the seventh, sixth, or the fifth, birth], [the superior or inferior position and the attainment of an excellent caste of] *Uttara* (son begotten by a Kshatriyah on a *Múrdhâbhishiktá* woman) and *Adhara* (son begotten on her by a Bráhmanah) [should be determined] as before.[1] (96)

A person, leading the domestic mode of life, should daily perform the *Smárta* (prescribed in a Code of Laws) actions in the *Vivâha*[2] Fire or that brought according to the division of time, and *S'routa* (prescribed in the S'ruti) actions in *Vaitânika*[3] Fire. (97)

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1 The purport of the S'lokah is:—If a Bráhmanah continues to marry a girl begotten on a Nishadí woman by a Bráhmanah for five generations, the son begotten thus in the sixth generation attains to the status of a Bráhmanah. Thus the attainment of a higher caste takes place in the seventh generation.

2 A fire that is kept in the house for domestic rites.

3 A sacrificial fire.

Having passed urine and excreta *(S'arírachintá)* and duly performed the purificatory actions and cleansed his teeth, a twice-born one should recite his morning prayers. (98)

[Then] having offered oblations to Fire, [he] being self-controlled, should recite the *Süryyadaivata*-Mantramás and study the Védás and various other scriptural works. (99)

[Then] for getting what has not been gained and for protecting what has been acquired, he should approach the king, then, after bathing, he should offer oblations of water to the celestials and the departed manes *(Pitris)*. (100)

For attaining consummate result in recitation and sacrifice, he should study the Védás (the Rik, Yajus, Sâman, and the Atharvan), the Puránas, the Itihâsâs, (and the entire body of spiritual sciences), according to his might. (101)

Sacrifice of animals *(Vali)*, oblation or food offered to the manes *(Swâdhâ)*, oblation to Fire *(Homa)*, study and teaching of the Védâs *(Swâdhyâya)*, and the reception of guests, are the great sacrifices of the *Bhutâs* (evil spirits), *Pitris* (departed manes), *Devas* (celestials), *Brahmá*, and *Manushya* (mankind). (102)

From amongst the remnant of food offered in Fire to the celestials, [one] should procure food for the evil spirits, and then throw a portion on earth for the dogs, the *Chandâlâs* (degraded caste), the crows, etc. (103)

One should daily offer food and water to the departed manes and human beings: one should daily study and teach the Védâs, [but] one should never cook food for oneself. (104)

After having fed the child, the woman who lives in

her father's house after being married, the aged, women in family way, the diseased, the maiden, the guests, and the servants, the husband and wife should partake of the residue. (105)

Before and after taking meals, the food should be converted into a substance not other than fire and nectar with the *Apos'ánah* (prayer).[1] (106)

[One] should give, according to his might [food, etc.,] to all the castes [arrived] as guests. If a guest comes uninvited [even] in the night, [one should treat him] with words, earth, grass and water. (107)

Alms should be given to a beggar after having received him well; (similarly) to a Brahmachárín; [one] should feed friends and relatives arrived at the time of taking meals. (108).

[One should] place before a *S'rotriyah* a big bull or a big goat;[2] one should offer him a welcome, a seat, sweet food and sweet words. (109)

A *Snâtakah,*[3] a preceptor, a king, a friend and relations formed by marriage (such as son-in-law, father-in-law, maternal uncle, etc.,) should be offered *arghyah*[4]

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1 A kind of prayer or formula repeated before and after eating; the formulas being respectively

अमृतोपिस्तरणमपि स्वाहा and अमृतापिधानमपि स्वाहा ।

2 One should not make a gift of them or kill them for the learned Bráhmanah but simply place them before him as a sort of hearty welcome.

3 A Bráhmanah who has performed the ceremony of ablution which has to be performed on his finishing the first ás'ramah.

4 A respectful offering or oblation to a god or a venerable person; the ingredients of this offering are.

आपः क्षीरं कुशाग्रं च दधिसर्पिः सतण्डुलम् ।
यवः सिद्धार्थकश्चैव अष्टांगोऽर्घः प्रकीर्त्तितः ॥

once a year; a *ritwik* (sacrificial priest) should again and again be [similarly honoured]. (110)

A traveller is to be known as an *atithi* (guest), and one versed in the Védás as *S'rotriyaḥ*. [They are] both worthy of respect to a householder who desires for the region of Brahmá. (111)

Save when invited by a person of unimpeachable character, one should have no desire for food cooked by any other person. [One should] avoid fickleness of speech, unsteadiness of hands and feet and over-feeding. (112)

[One should] follow to the end of the boundary [of one's house] a *S'rotriya* guest gratified with feeding, [and] spend the rest of the day in the company of good and prosperous friends [1] (113)

Having performed the evening devotion, offered oblation to [the three] Fires and worshipped them, [one] surrounded by servants, should take food moderately[2] [and] then go to bed. (114)

Having risen from the bed at *Brâhma-muhürtta* (early part of dawn), [one should] think of the well-being of one's soul, and, then, according to one's might and in proper time, serve virtue, worldly profit and pleasure. (115)

[One] is respected in order [according to one's endowment] of learning, religious deeds, age, friends and wealth. Endued with all these even a S'üdraḥ, in his old age, deserves respect (116).

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1 *S'isthairistha* means here friends well-versed in the Itihásas, the Puránás and poetic literature and clever in carrying on conversation. We have given the literal translation in the body.

2 *Anatitriptijanaka*, i e, must not be overfed.

An aged burden-carrier, a king, a Snátaka, a woman, a diseased person, a bridegroom, and a cart-man, should [always] be given road; a king is adorable unto them all; but a Snátaka, [even] to the king. (117)

The celebration of sacrifices, study and the making of gifts, [are the general duties of] the Vais'yás and Kshatriyás; the Bráhmanás have in addition to these, the acceptance of gifts, the performance of religious rites for others, and teaching. (118)

The highest duty of a Kshatriyaḥ is the protection of subjects; money-lending, agriculture, trade and the tending of cattle are sanctioned for the Vais'yás. (119)

The service of the twice-born, is [the duty of a] S'ūdraḥ; if he cannot maintain himself by that, he may become a tradesman; or he may maintain himself with various works of art, but he should always do good unto the twice-born. (120)

[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of S'ráddha. With the recitation of the Mantram-*Namas*, he should perform the five Yajñas. (121)

Abstention from cruelty, truthfulness, not stealing, purity, control of the senses, charity, mercy, self-restraint, and forgiveness, are the religious practices for all. (122)

[One should] perform actions shorn of crookedness, and dishonesty, according to [the nature of] age, intellect, wealth, words, dress, learning, family, and deeds. (123)

The twice-born one, who has in store food for three years to last, can drink Soma-juice; [and] one, who has food in store for a year, before the drinking of Soma,

should perform the rites which ought to be performed, (*i.e.*, the Agnihotra.) (124)

One should perform every year the Soma-Yajña; at every *Ayana* (the period of duration of the sun's passage, north and south of the equator), the Pas'u-Yajña; [at the time of the growth of corns], the Agrayaṇa-Yajña; [and at every year], the Chaturmmásya (125)

[The celebration of] all these becoming impossible, a twice-born one should celebrate the Vaisyánarí (Fire Sacrifice; but he should never do an inferior one, or perform on an inferior scale even a sacrifice that is undertaken with some definite object. (126)

If a sacrifice is performed with articles begged from a S'üdraḥ, one is born as a *Chandálaḥ*; [if one does not give away] every article obtained for a sacrifice he becomes a crow. (127)

By [means of] *S'ilaḥ* (gathering of corns dropped or thrown by others), and *Unchchhaḥ* (taking of a parcel of corn thrown by others), [or] by being *Kus'ulaḥ* (having foodstuff capable of maintaining his relatives for twelve days), [or] *Kumbhiḥ* (having the same for six days), [or] having foodstuff for three days, [or] being *As'wastanaḥ* (one who has no food for the morrow), [a householder] should carry on his livelihood; of these [modes], each succeeding one is superior to the former. (128)

[One should] never accept an adverse interpretation of the Védás, gifts from unknown persons, [gain livelihood] by officiating as a priest to an unworthy person, nor by singing and dancing; and [should] always be contented. (129)

When stricken with hunger, (*i.e.*, when one cannot maintain one's relatives with the ordinary revenue), a king may collect money from persons living on the boundary,

and those who are worthy of receiving services from priests. One should avoid persons who perform religious rites for vanity, who make false reasonings, follow orders of life not sanctioned in the scriptures, and who follow the conduct of cranes (cheats). (130)

[One should] put on a white raiment, should dress beards and hairs and pare nails and be purified; one should not take food, before one's wife, with one piece of cloth on, or while standing. (131)

[One] should not go to a place [where there is] danger [of life], nor should one all on a sudden give utterance to unpleasant words, or do what is not conducive to [one's] well-being; one should not speak untruthful words, steal, or maintain oneself with forbidden means. (132)

[One should] wear golden Kundalás (ear-ornaments) and the sacred thread, and hold the bamboo-stick and the Kamaṇdalu (water-pitcher); [one] should go round the image of a deity, raised earth, a cow, a Brâhmaṇaḥ and a tree. (133)

One should not pass urine and excreta in a river, in a shady place, on a public way, in a pasturage, in water and ashes; nor before fire, the sun, the moon, a woman or a Bráhmaṇaḥ, and at the period of conjunction. (134)

[One should] not eye the sun, a woman naked, or engaged in sexual intercourse; should not look at urine and excreta, and being impure, at Ráhu and stars. (135)

One should not go uncovered, while raining, reciting all the *Mantramás*, such as, "This is my thunderbolt." One should not go to bed naked with one's head towards the west. (136)

[One should not] throw into water, saliva, blood,

excreta, urine, and semen; one should neither warm one's feet on fire nor cross it over. (137)

[One should] not drink water with one's folded palms, nor rouse any person while asleep, should not play dice [or indulge in games] destructive of virtue, [and should] not lie on the same bed with a diseased person. (138)

[One should] avoid forbidden deeds, the smoke of funeral pyre, crossing the river [by swimming], and standing on hairs, ashes, chaffs, embers and skull-bones. (139)

[One] should not look at a calf drinking its mother's milk, should not enter (a city, village, or temple) by a bad road, receive gifts from a king who is miserly, and a transgressor of scriptural injunctions. (140)

Of butcher, oilman, wine-seller, prostitute, and a king (as described before in the matter of receiving gifts), every succeeding one is ten times more culpable than the preceding one. (141)

When medicinal herbs grow, on the full-moon day of *S'râvaṇa*[1] (month), or on a day, under the *S'ravanâ asterism*, or on the fifth day under *Hastâ*[2] *asterism*, one should begin the study of the Védâs. (142)

On a day under the *Rohini*[3] *asterism* in the month of *Poush*, or on an *Asthakâ*[4] *Tithi*, one should, near water, at the outskirt of a village, duly consecrate one's Védic studies. (143)

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1 A lunar month corresponding to July and August.

2 Name of the thirteenth lunar mansion consisting of five stars.

3 Name of the fourth lunar mansion consisting of five stars figured by a cart.

4 A collection of three days (7th, 8th, 9th) beginning from the seventh day after the full moon.

At the death of a disciple, a *Ritwik*, a preceptor, a friend, or a *Srotriya* studying the same branch of the Védâ, at *Upakarman* (a ceremony performed before commencing to read the Védâ), and at *Utsarga* (dedication), the Védâs should not be studied for three days. (144)

If there is roaring of clouds in the morning and evening, an ominous sound in the sky, earthquake and dropping of fire-brands, the finishing of the Védâs and the study of the A'ranyakas should be stopped for one day and night. (145)

[Similarly, *i.e.*, the study should be stopped for one whole day and night] on Amávasyâ (the fifteenth day of the dark-half month), on the fullmoon day, fourteenth day, eighth day, on the day of solar or lunar eclipse, on the junction days of the seasons,* on the day when one partakes of food and accepts presents, on the occasion of a Srâddha. (146)

If any *pashu* (animals which are fourteen in number, *viz.*, cow, sheep, goat, horse, mule, ass and man—these domestic, and buffalo, monkey, bear, reptile, *ruru*-deer, spotted-antelope and deer—these wild ones), or a frog, mungoose, cat, horse and mouse, [happens] to pass between [a student and preceptor], or [on the day of] the hoisting and throwing down of the enemy's [standard], [Védic studies should be stopped] for one day and night. (147)

[Similarly it should not be studied] when a dog, jackal, ass, or an owl emits a noise, [when] the Sâmans

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* Here the word *Ritu* refers to the summer, rainy and winter seasons, *i.e.*, on the *Pratipad* day of Chaitra, S'rávana, and Agrahâyana, the Védá should not be studied.

are sung [when there is any sound] of arrows, [when] the cry of a person in danger [is heard], near an unholy [place or object], a dead body, a S'udra, a degraded caste, a cremation-ground, a fallen person, an unholy place, in an impure state, when the muttering of clouds and thunder is heard, when the hand is yet wet after eating, within water, in the middle of the night, when high winds blow, when ominous dust is showered, when the quarters are ablaze, at the periods of conjunction, when any fear (proceeds either from a king or a robber), while running, when a bad smell comes, when a good person arrives at the house, while going on an ass, camel, chariot, elephant, horse, boat, tree, or a desert. These thirty-seven are known as periods not fit for Védic studies. (148—151)

[One should not] cross an idol, a *R*itwik, a Snátaka, a preceptor, the shadow of another's wife, blood, excreta, urine, s̀aliva, turmeric etc., that had been rubbed on the person, and others (*i.e.*, water used for bathing, etc) (152)

A learned Brâhmaṇaḥ, a serpent, a Kshatriya king and ones' ownself should never be treated lightly. One should desire for riches until death, but one should never cut any person to the quick. (153)

[One should] throw at a distance [from the house] remnants of food, excreta, urine and water used for washing feet; and should daily follow the rules of conduct laid down in the *S'rutis* and *Smṛitis*. (154)

One should never touch with foot, a cow, a Brâhmaṇaḥ, fire and the remnant of cooked rice left after eating; should not vilify or chastise another; but one can reprove a son or a disciple [at the time of teaching]. (155)

[One should] perform religious rites carefully by deeds, mind and words; one should not perform a religious rite which is censured by the people and which does not lead to the celestial region [even if it is sanctioned in the Scriptures]. (156)

Having renounced dissensions with mother, father, guest, brother, *Jámi* (sister, daughter or daughter-in-law) *Samvandhi* (father-in-law, brother-in-law, etc.,) maternal uncle, an old man, a boy, a diseased person, a preceptor, a physician, a dependant, a friend, a R*itwik*, a priest, son, daughter, wife, servant, sister and kinsmen, a householder conquers all the regions. (157—158)

One should not, without uplifting the five *pindas* (funeral cakes), bathe in a pool of water belonging to another person. [But one can] bathe in a river, a tank, dedicated to a deity, a pool and a fountain. (159)

One should avoid the bed, seat, garden-house and the conveyance belonging to another person one should not, except at a critical moment, partake of the boiled rice of a person who is not [entitled to maintain] Fire. (160)

A miser, one fettered in a chain, a thief, a eunuch, an actor, one living on bamboo (*i.e.*, bamboo-made articles), one notorious for doing evil deeds, a usurer, a public woman, a multitude of men, one initiated into a sacrifice before *Agnísthoma*, a physician, a person in difficulty, an angry person, a loose woman, a drunkard, an enemy, a wily wight, a terrific [person], a degraded [individual], a *Vrâtya* (a man of the first three classes who has lost caste owing to the non-performance of the principal Saṁskárás or purificatory rites, (especially the investiture of the sacred thread over him), a vain man

(*i.e.*, who performs religious works for name), one who partakes of eaten food, a woman having no husband or son, a goldsmith, one under the sole influence of a woman, one who works as a priest for the [entire] village, the seller of weapons, a blacksmith, a weaver, the seller of dogs, a cruel king, a washerman (or dyer of cloth), an ungrateful person, one who lives on killing animals, one who removes the dirt of clothes, the seller of wine,* one whose house is visited by a paramour, one who points out others' faults, a liar, an oilman, a panegyrist, a seller of Soma-juice,—the food of all these persons should not be partaken of. (161—165)*

One should avoid food which has not been reverentially offered to an adorable person, useless meat (*i.e.*, of an animal which has not been sacrificed before a deity), which is full of hairs and worms, which though sweet by nature becomes acid when mixed with curd, which has been cooked a night before, which has been partaken of by another, which has been touched by a dog, which has been looked at by a degraded person, which has been touched by a woman in menses, which is offered with an announcement (who will eat this ?), which, though belonging to one, is offered in another's name, which is smelt by a cow, eaten by a bird and has been knowingly touched by foot. (166—167)

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* By the regulation "the boiled rice of a person who is not entitled to maintain Fire should not be taken," it has been laid down that the food of the S'udrás is not to be taken. But there were exceptions to this rule, and one could partake of the food of a servant, a cowherd, of one with whose family hereditary friendship had been maintained, of one who acted as a partner in the cultivation of lands, of a barber and of one who entirely surrendered himself. But this law no longer holds good now.

Of S'udrás: the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half shares, of a barber, and of one who entirely surrenders himself, could be taken. (168)

An edible, which has been prepared a night before, and one, prepared with clarified butter or oil, and kept for some time, may be taken. Cakes of wheat and barley and that made of milk (dried up), [even] if not made with clarified butter or oil, [may be taken,] if they are not sour to the taste. (169)

[One should] avoid the milk of a *Sandhinî* (a cow in heat, *i.e.,* united with a bull or impregnated by him, or a cow milked unseasonably), of an *Anirddas'ahâ* (within the ten days of impurity caused by the birth of a calf), or of one which has no calf, [as well as] that of a camel, a mare, an animal having two udders (excepting a she-goat), of wild animals (excepting a she-buffaloe) and of an ewe. (170)

[One should avoid] *havi* (clarified butter) made for the worship of a deity, [before the adoration is finished,] the juice of a pot-herb, that of a red-coloured tree, that of trees born of cuttings, meat of animals not offered in sacrifices, those born in a place where excreta is passed, mushrooms, meat of animals living on flesh, of *châtaka*, (a bird which lives on rain-drops), parrot, *pratuda* (such as hawks, parrots, crows, etc.,) *tittibha* (a kind of bird), crane, horse, swan, domesticated animals, heron, water-fowl, *chakravâka*, *valâkâ*, *vaka*, *vishkira*, useless (*i. e.*, not made for a deity) *kṛisara* (a kind of food made of boiled sesame seeds), *saṁyâva* (made of milk, molasses and clarified butter),

pâyasa (made of milk, rice and sugar), *saskulí* (wheat boiled in clarified butter) ; (171—173)

[the meat of the birds] *sparrow*, *dronakâka*, osprey, fowls living on trees, geese, wag-tail, *Mriga*-birds whose species are not known ; (174)

[the meat of] *châsha* (bird) and of birds having red-feet, that of an animal killed at a slaughter-house and dried meat or fish. If one knowingly eats the same, one should fast for three days. (175)

Having knowingly eaten onion, [the meat of] domesticated hog, mushroom, village fowls, garlic and turnip one should perform *Chandrâyaṇam.** (176).

Sédhas (porcupine), crocodiles, tortoises, porcupines and rhinoceros—these five-nailed animals, and of fish, *Simhâsya*, *Rohita*, *Páthina*, *Rájíva* and lobsters are allowed to be eaten by the twice-born. Listen now to the regulations regarding what meat should be taken and what not. (177—178)

[Taking meat] when life is in danger, at a S'ráddha, [as well as] *prokshita* (meat of an animal offered in fire for a sacrifice) and taking [the residue of] meat after having offered it to the twice-born, the celestials and the departed manes, does not lead to the commitment of any sin. (179)

That person of wicked deeds who slays animals improperly (*i.e.*, not according to proper rites), lives in a

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* A religious observance or expiatory penance regulated by the moon's age (the period of its waning and waxing); in it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is similarly increased during the light fortnight.

dreadful hell for days equal in number to the down (standing on) the animal's (body). (180)

From the renourcement of meat a Vipra attains to all the desired-for objects, the fruits of a horse-sacrifice, [and is respected like an] ascetic, although living like a householder. (181)

The purification of gold and silver [vessels], of pearl-oysters, sacrificial vessels, *graha*, stones, vegetables, cords, roots, fruits, clothes, *Vidala*-skin and others, of [*Prokshaṇi*] vessels, and *Chamasa* (milking vessels) is, obtained by [mere] water, and that of *Charu,** *Sruk,*† *Sruva,*‡ and of other§ vessels covered with clarified butter, with hot water. (182—183)

[The purification of] *Sphya* (a kind of sacrificial vessel called *Vajra*), winnowing basket, sacrificial antelope-skin, paddy, pestle, mortar and car, [is also made by hot water]. The sprinkling of water [also purifies] beddings and a collection of raiments. (184)

Paring or cutting purifies vessels made of wood, horns and bones; vessels containing fruits are purified [when] rubbed with the hairs of a cow's tail; sacrificial vessels [should be purified with] palms [and be used in sacrifices.] (185)

Woolen and silken raiments [are purified with] the ashes of plantain leaves, earth, cow's urine and water; *aṁs'upatta* (a kind of silk-cloth), with *Bael* fruits and blankets with cow's urine and water. (186)

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* An oblation of rice, barley, and pulse boiled for presentation to the celestials and the manes.

† A sort of wooden ladle, used for pouring clarified butter in Sacrificial Fire; (usually made of trees like Palâs'a or Khadira).

‡ A sacrificial ladle.

§ A kind of sacrificial vessel.

Silken raiments [are purified] with *gaurasarshapa* (cow's urine and water) and earthen vessels [if not particularly impure] with being burnt again. The hand of an artisan, articles for sale, articles obtained by begging, and the face of a woman, are [always] pure. (187)

The purification of earth [is encompassed by] rubbing, burning, or in time (*i.e.*, till the sign of the impure object is entirely destroyed), or by the sprinkling of cow-dung and water, or by rain, or by digging, or by rubbing with cow-dung. A house [is purified] by rubbing, and pasting [with cow-dung].* (188)

Any edible being made impure by the smell of a cow, or by hairs, insects and flies, water, ashes, or earth should be thrown into it for its purification. (189)

Tin, lead, copper and brass [are purified by] water mixed with ashes, that mixed with acid or [simple water; bell-metal and iron, by water [mixed with] ashes; and clarified butter [and similar] other substances [by mixing them with a profusion of them.] (190)

[The purification of] impure gold and silver [is encompassed by] the removal of smell by [the application of] earth and water; *Vaks'asta* (*i.e.*, any article that is always spoken of as being pure), any article washed by water and any that is not known, are [always] pure. (191)

Water that gives satisfaction to the cow, that is in its natural state and is on earth (*i. e.*, even when placed in an impure ground), is always pure. (192)

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* The purport of the s'loka is that a house, should be daily cleansed and rubbed with cow-dung, the latter being regarded by the Hindus as a great disinfectant.

The meat of an animal killed by a dog [or by a] Chandâla, and of animals which live on flesh, [are, also, pure]. (192)*

The rays of the sun, fire, dust, shade, cow, horse, earth, air, frost and fly, even when touched [by a Chandâla], are [always] pure, [and so] is a young one while sucking milk. (193).

The face of a goat and horse is pure, but that of a cow, or the impurities of a person's body are not so. The roads are purified by the rays of the sun, moon, and the wind. (194)

Drops of water begotten in the mouth, drops [of water left after] rinsing, [and] beards inside the mouth are pure; [things] fixed on the teeth and not dropped, are [also] pure. (195)

After bathing, drinking water, yawning, sleeping, eating, walking, putting on cloth, weeping, [as also after] reading, [one should] rinse his mouth again, even if he has done it once [before]. (196)

Mud and water lying on a roadside and buildings made of burnt bricks, when touched by Chandálás or by other degraded castes, and by dogs and crows, are purified by air. (197)

Having practised penances, Brahmâ created the Brâhmaṇâs for protecting the Védás, pleasing the celestials and the departed manes, and for upholding religion. (198)

Brâhmaṇâs, endued with Vedic studies, are superior to all [the other castes]; of them those, given to the performance of religious acts, are superior; of them those, gifted with the knowledge of self, [are superior]. (199)

* This is the last half of the *s'loka* so numbered.

The worthiness of a person is not [determined by] mere learning or asceticism; but he is known as a worthy person in whom both these exist. (200)

A cow, earth, sesame (seed), gold and other [similar articles], after being duly adored, should be given to [a qualified] person; nothing should be given by a learned person, seeking his own well-being, to an unworthy person. (201)

Nothing should be accepted by a person devoid of learning or of ascetic observances; having accepted [a present], [such a person] takes the giver and his own self downwards. (202)

[Presents] should be daily given to a worthy person, specially on [particular] occasions (such as solar and lunar eclipses, etc.); [even when] solicited, [presents] should be made with reverence and according to one's own might. (203)

Good-tempered kine, giving milk, having golden horns and silvery hoops, and covered with cloth should be given away with vessels made of bellmetal and with *dakshinâ.** (204)

The giver of such kine enjoys the celestial region for years corresponding to the number of down standing on their body. If any of them happen to be of the *Kapila*† kind, [the gift], again, rescues his family up to the seventh generation.‡ (205)

* A money present that is given to a recipient along with other presents on the occasion of a religious ceremony: for a Hindu believes that no gift is made perfect unless it is accompanied with a little money gift proportionate to one's own power.

† A brown-coloured cow is considered very auspicious.

‡ *i. e.*, liberates from the fetters of worldly existence not only his own self but six generations upwards.

[If one], according to the full complement of ordinances, gives away an *Ubhayatomukhî** cow, the giver of such [a cow] enjoys the celestial region for years equalling the number of the down [standing] on her body [as well as that of her] calf. (206)

From the time [when] the two forelegs and the face of the calf, coming out of the womb, become visible till the hour she gives birth to it, the cow is to be known as the earth. (207)

Giving away some one (*i.e.*, whether gold-horned or not) either a *dhénu* (*i.e.*, a cow yielding milk at the time), or an *adhénu* (*i.e.*, not barren, though not yielding milk at the time), if she is not diseased or weak, the giver wins great glory in the celestial region. (208).

To remove the fatigue of a fatigued person, to attend the sick, to worship the celestials, [to adore the feet [of a worshipful person], and to clear the residue of the food [partaken of by] a twice-born, is tantamount to the gift of a cow. (209)

By making gifts of earth, lamp, horse† food, cloth, water, sesame seed, clarified butter, shelter to a foreigner, *naivéshika* (a maiden), gold, and a beast of burden, one acquires great glory in the celestial region. (210)

By making gifts of houses, corns, cheering words of reassurance, (*i.e.*, of freeing from fear or terror), sandals, umbrellas, garlands, pastes, conveyances, trees, articles liked [by the recipients], and beds, one becomes greatly happy. (211)

The Védâ‡ is full of all gifts ;§ therefore it is the

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* The name of a cow : the description occurs in the next *s'loka.*

† Some Texts read *Devâlayam*, *i. e.*, Temple.

‡ The word in the Text is *Brahma* : it means here the Védâ.

§ The word in the Text is *Sarvadânamayam* : it means here 'that the fruits of all gifts are in the *Védás*, and, therefore, it is the highest

highest gift; by giving it, one acquires the undecaying region of Brahmâ. (212)

Even being qualified, one, who does not accept a present, attains to those regions which belong to those persons who always make profuse gifts. (213)

Kus'a, vegetable, milk, fishes, scents, flowers, curd, earth, meat, bed, seats, and corns should never be refused; nor water. (214)

[Articles], brought unsolicited, may be accepted even from the perpetrators of iniquitous deeds, but not from unchaste women, eunuchs, outcastes and enemies. (215).

For the adoration of the celestials and guests, for the maintenance of elders and servants, and for the maintenance of one's own self, [one can] accept presents from all. (216)

*Amávashyá,** *Ashtaká,*† *Vriddhi,*‡ the dark half-month, the two *Ayanás,*§ the time fit for receiving the meat of antelopes, etc., the time when a qualified *Bráhmaṇa* comes,|| the period of the Sun's equinoctial passage, the period of the Sun's passage from one Zodiacal sign to another, the appearance of a Portent foreboding

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of gifts. Some Texts read *Sarvadharmmamayam, i.e.,* which contains all forms of religion; but we prefer the former reading, for the Context above refers principally to Gifts.

* The last day of the dark-half month.

† A collection of three days (7th, 8th, and 9th), beginning from the 7th day after the Half-Moon; the eighth day of three months on which the Manes are to be propitiated.

‡ The Impurity caused by childbirth in a family.

§ The Sun's passage, north and south of the equator; *dakshinam ayanam,* winter solistice; and *uttaram ayanam,* summer solistice.

|| This has been explained in the subsequent *s'lokás.*

great calamity, *Gajachháyâ,** the lunar and solar eclipse, the time when one is particularly disposed to perform a *S'ráddha,* are known as the periods [fit for the performance] of a *Sráddha.* (217—218)

A youthful person, who has studied the four Védás; a *S'rotríya* (born in a good family); one endued with the knowledge of *Brahman*; one who knows the meaning of the *Véda*; one who is a *Jyésthasámá,*† a *Trimadhu,*‡ a *Trisuparna,*§ a *Ritwik,* a sister's son, a son-in-law; one who has the sanction of the *S'ástrâs* for holding a sacrifice; a father-in-law, a maternal uncle, a *Trináchikéta,*|| a daughter's son, a disciple, a relation by marriage, a friend; one who is steadfastly given to the performance of religious rites; one who is given to the practice of austerities; an Agnihotri; *Brahmacharinás,*¶ and the *Bráhmanâs* who are given to the service of parents,—are the treasures of a *S'ráddha.*$ (219—221)

A diseased person (suffering from leprosy; or), one of defective limbs; one having extra limbs; one having

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* The thirteenth day of the month when the Moon is in *Maghá, i.e.,* the tenth lunar mansion containing five stars and the Sun is in *Hastá i.e.,* thirteenth lunar mansion consisting of five stars.

† One who duly studies the *Sáman* called *Jyéstha Sáma.*

‡ Who studies carefully that portion of the *Rig-Véda.*

§ Who studies carefully that portion of the *Rik* and *Yajush.*

|| Who has read carefully that portion of the *Yajur-Véda.*

¶ The two classes of *Brahmachárinás,* namely *Upakurvanak* and *Naishtika, i.e.,* one in a state of pupilage and desirous of becoming a householder, and one vowing perpetual celibacy.

$ *i.e.,* These twenty-three classes of persons are qualified in helping the performance of a *S'ráddha.* In the Verses 217-218 the Author describes the time fit for the performance of a *S'raddha,* and in 219-222 he describes the qualified persons. Some Commentators regard the first seven, the fourteenth, the twenty-first and the twenty-second as the leading *Bráhmanás.* Others hold that the first three epithets signify particu lar classes.

one eye; a son of a widow re-married; one who has deviated from his vow of celibacy by doing interdicted acts; a *Kuṇḍa* (a son begotten on a married woman by a paramour), a *Golas* (a son begotten on a widow by her paramour); one having bad nails; one having black teeth; one who teaches by taking fees; a eunuch; one who speaks out the defects of a maiden; one suffering under the ban of an imprecation; one who injures a friend; a slanderer, a seller of *Soma*, a younger brother married before* the elder; one who has renounced his parents and preceptors;† one who has partaken of a *Kuṇḍa's* food; the son of an impious person, the husband of a widow, a thief, the performer of deeds interdicted in the *S'âstrás*,—are censured (*i.e.*, considered unqualified to perform a *S'râddha*). (222—224)

[A person, desirous of performing a *S'râddha*] should invite such *Brâhmaṇás* on the day previous remaining himself self-controlled and purified [all the while]; they too (*i.e.*, the *Brâhmaṇás*), should control their words, minds, body and deeds. (225)

Having invited them in the evening, he should receive them with questions of welcome and make them sit after they had purified their hands‡ and rinsed their mouths. (226)

On a little low ground in the south completely cleansed and purified, [he should], according to his might,

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* The term includes also a younger brother who adores the Sacred Fire before his elder brother has done so, a person who gives his daughter in marriage to such a person, and a priest who performs religious rites for such a wight.

† It also includes him who renounces his wife and son without just reasons.

‡ *i.e.*, He should take up *Kus'a*-grass in his hand as also the *Brâhmanás*.

[make] an even number [of *Brâhmaṇâs* sit] [on an occasion of a] *Daiva* (*i.e.*, *Abhyudayika S'râddha*), and an uneven number [on the occasion of a] *Pritrye* (*i.e.*, *Pârvaṇa S'râddha*). (227)

In a *Daiva* [*S'râddha*], two *Brâhmaṇâs* [should be seated with thieir faces towards] the east; in a *Pritrye* [*S'râddha*], three towards the north; [if incapable,] one on each occasion. [Similarly in the *S'râddha*] of a maternal grandfather, and others. *Vaishwadaivikam* (offering to all the Deities), [may be performed once]. (228)

Having offered water for washing hands and *Kus'a* grass for making seat, [one,] ordered [by them], should invoke [the *Vishwadévâs*] with the R*ich* (Mantram)—"*Vishwadévâs sa.*"* (229)

Thereupon having scattered wheat around, and sprinkled water in a vessel purified and containing two blades of *Kus'a* grass [with the Mantram],—"*S'annodévi,*" [he should scatter] wheat [with the Mantram],—"*Yavosi.*" (230)

With the Mantram,—"*Ya-divyâ,*" [he should] dedicate the *arghya* into the hands [of the *Brâhmaṇâs*], after having given water, scents, garland, incense, cloth and lamps. (231)

[Then he should] present coverings and water for purifying fingers; then making the sacred thread hang over the right shoulder, [he should] circumambulate the departed manes; then giving twice as much *Kus'a* grass and invoking the *Pitris* (departed manes) with the Mantram,—"*Us'antaste,*"† he should, ordered [by them],

* May *Vishwadévâs* come here.

† Means "Be seated, O ye."

recite [their names, *i.e.*, adore] with the "*Ayanti na-*"* (Mantram). All works, done by wheat, should be performed with sesame seeds. [He should] perform, as before, the *arghya* and other rites (232—233).

Having dedicated the *arghya* and placed duly in a vessel what comes down [from a *Bráhmaṇa's* hand], one should turn it upside down [with the Mantram,]—"*Pitribhyás sthana masiti.*"† (234)

Then having taken up food, soaked in clarified butter, for offering oblation to Fire, he should ask [the *Bráhmaṇás*, saying,—[I shall offer oblation to Fire]; ordered [with the Mantram,]—"*Kurushya*" (do), and having offered oblation to Fire, as laid down in the case of a *Pitṛiyajña* (the sacrifice performed for the departed manes), [he should], being self-controlled, place the residue of oblation in vessels, available at the time, but preferably in those made of silver. (235—236)

Having placed the food, inspired the vessel with the Mantram,—"*Pṛithivi pátram,*‡ *&c.*" and recited the Mantram,—"*Idane Vishṇurvichakrame,*"§ he should place on that food the thumb of a twice-born (*Bráhmaṇa*) (237)

Having recited thrice the *Gáyatrí* with *Vyahṛiti* and [the Mantram,]—"*Madhuvâtâ,*" [he should] say,—["eat] at your pleasure;" [they, too,] having controlled their speech, should eat. (238)

Without being angry and hasty, he should give *Havishya* (vegetable diet with rice), doing them good till it gives gratification, after having recited the sacred Verses recited before. (239)

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* The Mantram means "Come ye"

† Means "Be thou a seat to my *Pitris* (ancestors)".

‡ *i.e.*, the earth is the receptacle.

§ May Vishnu come here.

[Then saying],—"Be ye satisfied with this boiled rice," and obtaining permission [to take] the remnant, he should scatter the food on the ground and give [them] water once again. (240)

Taking up all the boiled rice and mixing it with sesame seeds, [one] should, with his face directed towards the south, offer *pindan* (funeral cakes) near the residue of the food [partaken of by the *Bráhmanás*] [as is the case in a] sacrifice for the departed manes. (241)

Similarly [funeral cakes should also be offered to] the maternal grandfather [and his two generations upwards]; then he should offer water [to the *Bráhmanás*] for rinsing the mouth; "*Svasti*" (may it be well with one), should be said; he should then perform *Akshayyodakam.** (242)

Then giving *dakshiná*, according to his might, he should recite "*swadhá*;"† being ordered to say, [he should exclaim],—"*Swadhá* (obeisance) unto the *pitris*." (243)

[After the *Brâhmanâs*] had said,—"*Astu swâdhá*" (here is *swádhá*), he should sprinkle water on the earth: [he should next say],—"May Vis'wadévâs be pleased;" the *Brâhmanâs* saying,—"Yes," he should recite the following (Mantram):—(244)

"May [the number of) givers, [of the knowledge of the] *Védás*, and children multiply in our family: may reverence for *S'ráddha* and other rites not disappear, and may objects to be given away be in profusion. (245)

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* A rite in which one should give water into the hands of the *Bráhmanás*, saying,—"May the fruits of this rite be unending," and they, too; replying,—"So be it."

† An exclamation uttered on offering an oblation to the Manes, meaning obeisance.

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"May our food be manifold; may we get *Tithim* (auspicious occasions for performing *S'ráddha*); may we get solicitous persons, and may we never beg."* (246)

Having said these [sweet words and having bowed [unto them, he should] send [them away] with the Mantram,—"*Váje Váje*,†" and being delighted, [he should perform the ceremony of] sending away in the order of precedence from the father upwards.‡ (247)

After having made erect the *pitri*-vessel, the same *arghya*-vessel in which *Samsravâs* (water from the hands of the *Bráhmanás*) had been formerly deposited, he should send away the *Viprás*. (248)

Having followed [them to the boundary of his house,] with circumambulation from the left to the right,§ he should eat [the residue of] the food partaken of by the departed manes; he should, then, live like a *Brâhmachârin* (*i.e.*, lead a continent life) for the night together with the *Brâhmanas*. (249)

Having thus performed the *pradakshinam*‖, one should, on the occasion of a *Vriddhi S'ráddha* (*i.e.*, when an offering is made to the manes on prosperous occasions;

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* This *s'loka* is not given in the body of the Text published from the A'nandâs'rama, but is inserted in the Note, as being the reading of Boudháyana.

† A Vedic Prayer, of which Vas'ishtha was the Author, with which the *Bráhmanás* and the divinities are sent away after the termination of a sacrifice.

‡ He should first send away the father and then the grandfather, and so forth.

§ The word in the Text is *pradakshinam*; circumambulation from the left to the right, so that the right side is, always, turned towards the person, or object, of circumambulation; a reverential salutation is made by walking in this manner.

‖ *i.e.*, Circumambulate the Souls of the departed Manes.

such as, the birth of a son, etc.,) adore the *Nândimukha Pitris*;* [in this,] funeral cakes should be made with barley mixed with curd and jujube. (250)

Wearing the sacred thread over the right shoulder (*apasavyavat*), [one should perform] the *Ekoddishtham*, [in which] no oblation is to be offered to a Deity, [in which] there should be one *arghya* and one *pavitrâkât* and which should be shorn of invocation and *agnikaranam* (*i.e.*, the casting of the *pindân* into the fire). (251)

One should say,—"*upatishthatam*," instead of [the Mantram used in the performance of] "*Akshayyodakam*;" and "*abhiramaytam*,"‡ while sending away the *Brâhmanâs* [instead of the Mantram "*Vâje Vâje*"]; [the latter will say],—"*Abhiratâs Sma*."§ (252)

For the purposes of offering *arghya* [to the departed manes, one] should make four vessels containing scented water and sesame seeds; [then the water remaining in the *Pitripâtras*, vessels known as] the *Prétapâtra*|| should be discharged into (the vessels containing oblations for the departed manes). (253)

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* The class of Manes, or deceased ancestors, to whom the *Nândi mukha S'râddha* is offered, *i.e.*, a *S'râddha* ceremony performed in honour of the Manes preliminary to any festive occasion; such as, marriage, etc.

† A ring of *Kus'a*-grass worn on the fourth (ring) finger; it may, also, mean two blades of *Kus'a*-grass used in purifying and sprinkling *ghee*.

‡ *i e*, "Be ye satisfied."

§ "We are satisfied."

|| A vessel containing oblation for the departed spirit of the father. The word *Préta* is applied to father here; the meaning of the *s'loka* is:— Four vessels should be made; then the water in the first vessel called *Prétapâtra*, *i.e*, the one intended for the father, should be divided into four parts, three of which should be placed in the three *Pitri*-vessels intended severally for the grandfather, the great grandfather and the latter's father.

[Reciting] the two [Mantras],—"*Ye Samânâs.*"* The last portion [of the rite, *i.e.*, of invitation of the *Brâhmanâs*, etc.,] should be performed as before. This "*Sapindikaranam*" and "*Ekoddistham*" may be performed even by a woman.† (254)

For one full year, one should give boiled rice and pitchers full of water to a *Brâhmana* [in honour of] the person whose "*Sapindikaranam*" takes place within one year afterwards.)‡ (255)

For one year, "*Ekoddistha*" should be performed, every month, on the date of the death, or every year; "*A'dya-S'râddha*" [should be performed], on the eleventh day. (256).

[One should] give funeral cakes to kine, goats and *Brâhmanâs*, or throw [them] into the fire or water; if the *Viprâs* remain seated, [he] should not cleanse the remnant of the food partaken of by the twice-born. (257)

The departed manes become gratified with the proferred [oblations of] *Havishya* for one month; with *Páyasa* (sweetened boiled milk, and rice) for one year;

* The Text is elliptical; it means:—For the purposes of offering *arghya* to the evil spirits, four vessels should be made ready with scented water and sesame seeds. Then, dividing into four parts the water deposited in the *Prétapâtra*, one should place three parts in the three vessels intended, in case of a *Spaindikaranam* for a grandfather, great grandfather, and the latter's father, with the Mantram,—"*Yesamânâs.*"

† *Mitâksharâ* says that this *S'râddha* should be, also, performed for the mother, indicating that no oblation should be offered to the maternal manes on a *Párvana S'ráddha*. Some, therefore, explaining the Text say,—"*Ekoddistha* should be performed even for the departed souls of one's own female relatives."

‡ The word in the Text is "*arvak*," which means "subsequent to a certain time," *i.e.*, whose *Sapindikaranam* takes place within one year either on account of a childbirth, or for the sake of family custom, or on accouut the death of the qualified person.

with fish, venison, mutton, meat of birds, goat, spotted antelope, *Ena* (deer), *Ruru* (deer), boar (pork), and hare,—successively for one month more. (258—259)

The meat of rhinoceros, and of fish having large scales, honey, the food of ascetics (such as, rice growing without cultivation), the meat of black goat, *kálas'áka* (black pot-herb), the meat of an old white goat [offered at a *S'ráddha*], whatever one offers while at Gayâ,* or on a *Trayodas'í* (thirteenth day of a fortnight) marked by *Maghá* in the rainy season (*i.e.*, in the month of Bhâdra), is said to yield un-ending fruits; there is no doubt [in it]. (260—261)

He, who, always, performs *S'ráddha* on all the days, beginning with the first (in the dark half of the month,) leaving off the fourteenth, obtains [in order] a [good] daughter, a [good] son-in-law, animals (goat, etc.), leading sons, [success in] gambling, agriculture, trade; two-hoofed animals (kine, etc.), one-hoofed animals (horse etc.); sons endued with *Brahma*-energy; gold, silver, tin; supremacy over his own kith and kin; and all desired-for objects. On that day (*i.e.*, on the fourteenth), (oblations in *S'ráddha*) should be offered to those who had been killed by weapons.† (262—264)

One, who, endued with faith and reverence and shorn of pride and egoism, duly performs a *S'ráddha*, [on days] beginning with [the one marked by the asterism] *Krittiká* and ending with *Bharaṇí*, obtains the celestial region

* *i. e.*, While performing *S'ráddha* at Gâya or on a *Trayodas'í* day.

† There are some variations in the reading of the Text published in Bombay. There is *jnáti* for *putrán*, and *sután* for *tathá*. In the said edition, the second line of the 265th *s'loka* is numbered as the 264th. Then comes the following additional line

पञ्चत्तचक्रतां पुत्रान्वाणिज्य प्रभृतींस्तथा—

(after death), offspring, profusion of strength, [fertile] lands physical strength, accomplished sons, superiority over his caste people, good luck, prosperity, leadership, immunity from disease, fame, freedom from grief and sorrow, exalted position, wealth, learning, success in the practice of medicine and the use of base metals, kine, goats, lambs, horses, longevity, and all desired-for objects. (265—268)

Having been treated with oblations, [the *Pitri-Dévatás*,—Vasu, Rudra and A'ditya,] propitiate the departed manes of men.* (269)

Propitiated, the departed manes of men confer on them longevity, children, riches, learning, heaven, emancipation, felicity and kingdom. (270)

Vinâyaka† has been stationed by Brahmá and Rudra at the head of the *Ganas*,‡ [both] to obstruct and sustain religious rites. (271)

Listen to the characteristics of the person who is troubled by him. He, in a dream, goes into deep water, sees persons robed in silken raiments and having their hands shaven, rides carnivorous animals, lives in the company of low-caste people, asses and camels. (272—273)

While running, he considers himself followed by enemies. He is absent-minded, has fruitless ventures, and becomes depressed without any reason. (274)

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* The first line of the Couplet

वसुरुद्रादितिसुताः पितरः श्राद्धदेवताः ।

though omitted in the Bengal Text occurs in the Bombay Edition.

† Name of Ganes'a.

‡ A troop of Demi-Gods considered as S'iva's attendants and under the special superintendence of Ganes'a.

Possessed by him, a king's son does not come by his kingdom; a maiden [does not get] a husband; and a woman on the way of becoming a mother, a child; (275)

A *S'rotrîya* [does not get] the dignity of a preceptor; a student, his lessons; a merchant, his profit, and a cultivator, the [fruit of his] tillage (*i.e.*, a good crop). (276)

He should be duly bathed, as on a sacred day. Qualified *Brâhmaṇâs* [four in number,] should be made to recite "*Swasti*" (may it be well with you) for him, whose body has been cleansed with the paste of white mustard soaked in clarified butter, whose head has been pasted with *sarvaushadhî* (a number of herbs) and *sarvagandha* (some fragrant articles), and who has been seated on a *Bhadrâs'ana.* (277—278)

[One should] throw [a little of the compound] earth, [brought respectively from] the place where a horse is kept, from where an elephant is housed, from an ant-hill, from the confluence of rivers and from a lake; *rochona*;* scented articles; and *guggula*;†—into the waters, brought from a lake in four pitchers of one colour. Then *Bhadrâs'anam* should be placed on a red bull-skin.‡ (279—280)

"I sprinkle thee with the water brought from a hundred currents, sanctified by the *R*ishis, and the

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* A kind of yellow figment called *Gorochanâ.*

† A particular fragrant gum resin.

‡ The passage is elliptical. It explains *Bhadrâs'anam*, mentioned in the preceding *s'loka*, as, "Four pitchers, filled with water, bedecked with mango-leaves, pasted with sandal and covered with garlands and new cloths, should be placed on the four sides of the altar. Then five sorts of powders of five colours should be placed on it. Then a red bull-skin should be spread over it. And, above it, an awning of white cloth should be placed."

Thousand-Eyed King of the Celestials (Indra); may those sanctifying waters purify thee.* (281)

"May Varuṇa, the Lord of the Firmament, Súryya (Sun-God), Vṛihaspati, Indra, Váyu (Wind-God), and the Seven *R*ishis,† grant thee lordly powers. (282)

"May the Water always remove the ill-luck [that resides in] thy hairs, the parting line of thy hairs (*seemanta*), head, forehead, the two ears, and the two eyes."‡ (283)

[Then,] taking up with his left hand *Kus'a*-blades, [the priest] should offer oblations of mustard oil in a ladle, made of *Udumvara*-tree, on the head of the person thus bathed, [reciting the Mantrams],—"*Mita*, *Sammita*, *S'ala*, *Katangkata*, *Kushmáṇda*, and *Rája-putra*" [all] supplemented by "*Swáhá*." (284—285)

Having spread *Kus'a*-grass on all sides, he should offer [oblations of food to the Deities,—Indra, etc.,] on the crossing of four roads, [lighted] by the Sun, with the "*Bali*-" Mantrams, [reciting] the names [of the Deities] coupled with "*Namas*" (obeisance).§ (286)

Boiled rice, a sweetmeat made of ground sesamum and sugar, boiled fish and raw fish, such like two sorts of meat (*i.e.*, raw and cooked), variegated flowers,

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* With this Mantram, ablution should be performed with the water of the first pitcher.

† The word in the Text is *Saptarshi*: The Seven Sages,—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vas'ishtha.

‡ With these three Mantrams, the presiding priest should pour the contents of the first three pitchers and then should sprinkle the performer with the water of the fourth.

§ The passage requires a little elucidation:—The sacrificer should himself prepare *charu*, food. Then, reciting the Mantrams, such as, "*Om, Indráya namas*," and so forth, he should offer the food to Indra, Agni, Yama, Nirhriti, Varuna, Váyu, Soma, Is'ána, Brahmá, and Ananta.

sweet scents, three sorts of wine, radish, *purika*, (a kind of cake), *pupa* (a preparation of wheat fried with clarified butter), similarly garlands made of the fruits of *Ricinus Communis*, boiled rice mixed with curd, thickened milk, treacle, cakes with *Modaka*,*—having collected all these in one vessel, he should offer them] ; and, afterwards keeping his forehead on the earth he should sit before *Amviká*, the mother of Vináyaka. [Then,] offering her *arghya* and handful *Durva*-grass blades, sesame seeds and flowers, [he should pray]. (287—290)

"O thou endued with lordly powers, give me beauty, fame and good luck ; grant me sons and riches and confer on me all desired-for objects." (291)

Thereupon putting on a white cloth, adorned with white garlands and being rubbed with white scented powders, [he] should feed the *Bráhmaṇás* and give two pieces of cloth to the preceptor. (292)

Having, thus, worshipped Viṇâyaka and the *Grahas* (Planets) duly, one attains to the fruits of his actions and most excellent prosperity. (293)

Having, thus, adored, always (*i.e.*, daily), [and] offered gold and silver ornaments to Aditya, Kártikéya and the lord of *Maháganas*, one acquires *Siddhi* (emancipation). (294)

Desirous of riches, peace, rain, longevity and nourishment, one should perform the *Graha-Yajña* (adoration of the Planets), or for exorcising the enemies. (295)

The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Râhu and Ketu are known as the *Grahas* or Planets. (296).

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* A compound of certain powdered medicinal drugs duly dressed which gives strength and hilarity.

[The images of the] *Grahas* should be made in order, [one, each,] from copper, crystal, red sandal; two, from gold, [and one, each,] from silver, iron, lead and bell-metal.* (297)

They should be painted on a canvass in their respective colours, or in a *mandala* (mystic diagram) with scented powders; then clothes and flowers of their respective colours are to be offered. (298).

Scents, armlets, incense and gum resin should be given. Each deity [being adored with a different] Mantram, *charus* (sacrificial food) should be prepared. (299).

The same number (*i.e.*, nine,) of Mantras [such as],—*Akrishnénalmam, dévâs, Agnimurdhâ divas Kakut, Udvudhyshwa, Vrihaspatiatyadarhya, Annâtparisruta's Shannodevis, Kândat, Ketum Krinam*, should be recited in order.† (300—301)

Arkas, (Sun-plant), *Palâs'a, Khadira, Apâmârga, Pippala, Udumvara, Shami, Durvâ* (grass), and *Kus'a*, are, in order, the sacrificial fuels [of the Nine Planets. (302)

With each [class of] *Samidh*,—soaked with honey, clarified butter, curd, or thickened milk,—oblations, either one hundred and eight, or twenty-eight [in number], should be offered. (303)

A wise man should offer to the *Brâhmanâs*, for eating [in honour of] the *Grahas*, respectively cakes made of

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* The Bombay Edition makes a *s'loka* with one line. The making, of the images of the *Grahas*, has been described at length in the *Matsya-Purânam* and *Devi-Purânam*.

† These nine Mantras should be recited in honour of the Nine Planets. Instead of *Kramât* in the *Bengali* reading, the Bombay Edition reads *api* in the last Couplet.

treacle, *Pâyasam*, *Havishyam*, *Shasthika*, cake mixed with thikened milk, that mixed with curd, clarified butter, powdered sesame seeds, meat and various other edibles; or whatever is secured by him, according to his might, [should be offered] duly with reverence. (304—305).

A dhénu (a cow that yields milk,) conchshell, a bull, gold, cloth, a (white) horse, a black cow, weapons made of iron, and a goat,—are, in order, the sacrificial presents [laid down for the adoration of the Planets]. (306)

One should, with care, adore, at that time, the [particular] Planet that is offended with him. This boon was conferred by Brahmâ [on the Planets]:—"Adored, you will, also, worship them, *i.e.*, the sacrificers)." (307)

The rise and decline of kings and the creation and destruction of the universe are under the influence of the Planets; so they are known as the most adored. (308)

A king should be endued with great energy, munificent,* grateful, given to the service of the aged, humble, virtuous,† born in a good family, truthful, pure, up and doing, well-read in the *Dharma-S'âstrâs*,‡ large-minded, devoid of a fault-finding spirit, virtuous, shorn of vices, (such as gambling, etc.), learned, heroic, capable

* The word in the Text is *Sthulalakshyas*. The Bombay Text has explained it as, *vahupradâs*, *i.e.*, munificent. It may, also, mean, "learned, wise, competent to recollect both benefits and injuries." Or it may mean "experienced."

† The Text is *Sattwasampanna*: literally, 'virtuous;' particularly it means "who does not deviate from justice even under the pressure of difficulty."

‡ There is a difference in reading: *dhritimân* (intelligent), or *smritimân*, *i.e.*, one who has mastered the *Dharma-S'âstrâ*

of keeping secrets, capable of hiding his own short-comings, well-versed in logic, polity, *Vârtâ* (economics), and *Trayî* (three [Védâs]).* (309—311)

He should make his ministers, [of persons who are] wise, born in good families (*i.e.*, of those who are hereditary ministers), grave and pure. With them, or with the *Brâhmaṇâs*, and, afterwards, with himself [he should] deliberate the affairs of the State. (312)

He should make his priest, [of a person] who knows how to propitiate the Planets, is well-grounded in the *S'âstras*, born in a good family, well-versed in the theory of polity and in the rites of peace-making as laid down in the *Atharvaṇ*. (313)

He should appoint a few *Brâhmaṇâs* for performing the rites [laid down] in the *S'ruti* and *Smṛiti*, and celebrate various sacrifices with profuse sacrificial presents. (314)

He should offer unto the *Viprâs* various objects of enjoyments and riches. What is given to a *Vipra*, becomes an unending treasure to kings. (315)

It is said [that an oblation, offered to] a *Vipra*-Fire, is [more] purifying than, and superior to, those rites [*Râjasûya*, *etc.*,] performed near fire, for in it there is no defect, no destruction of animals, and no penance. (316)

[He] should try to acquire, by fair means, objects not acquired; and keep carefully the acquired ones; multiply the protected ones, according to the laws of political economy; and distribute the surplus wealth amongst worthy persons. (317)

When making any gift of land, or making any permanent arrangement, he should have the terms com-

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* This and all the subsequent *s'lokâs* describe the accomplishments and duties of a king. This section is called *Râjadharmaprakaraṇam*.

mitted to writing for the information of the future good king. (318)

Writing, on a canvass (made of cotton), or on a copper-plate, [the names] of his own family [three generations upwards from his father], their own (*i.e.*, his own name and that of the recipient), the quantity of the gift, [the four] boundary lines of the land, and marking it with his own coin, his own signature and with the date [of the gift], the king should make the deed permanently valid. (319—320)

He should live in a country which is picturesque, where animals multiply, where living is cheap and which abounds in trees and hilly rivers. There he should make forts for the protection of his men (soldiers, followers, etc.), treasure and his ownself. (321)

He should appoint devoted, clever and honest men in posts suited to them and energetic men in the works of collection and disbursement. (322)

Whatever is acquired,* should be given to the *Viprás*; and protection [should be given] to the subjects; there is no religion higher than this for kings. (323)

Those who for [the protection of] lands (*i.e.*, kingdom) are killed, without retreating from the battle-field, by weapons not poisoned, repair to the celestial region like the *Yogins*. (324)

The footsteps of the un-retreating, [even when] the army is routed, are like sacrifices ;† the king takes the virtue of those who fly away for not being killed. (325)

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* Some Texts read *ranárjitam*, *i.e*, acquired in battle. We have adopted the Text *yadupárjitam*, *i.e.*, whatever is acquired.

† *i.e.*, Such persons reap the fruits of the *As'wamédha* Sacrifice at every footstep.

[One] should not kill him who says—"I am yours," a eunuch, one who is disarmed, one who is engaged in an encounter with another, one who has beaten a retreat from the field, nor should one lay his hands upon the visitors and others (*i.e.*, the musicians, etc.). (326)

Having performed the work of protection and risen up early in the morning, he should himself look after the work of collection and disbursement; then, looking after the work of litigation, he should bathe and take his meal at ease. (327)

[He should, then,] deposit in the treasury all the gold brought in by persons engaged in the work, and, then, see the secret emissaries and the envoys (sent by other kings) along with his ministers and dismiss them. (328)

Thereafter he should either enjoy himself [his] leisure, or surrounded by [his] ministers. Then inspecting the army, he should, with the commanders, concert [measures for their improvement.] (329)

Then having finished his evening adoration, he should listen to the secret report of the confidential spies. [He should], then, enjoy singing and dancing, take his meal and study the Védâs. (330)

He should go to sleep with the sound of bugles and arise similarly; and should deliberate mentally about the *S'âstras* (scriptural injunctions) and all his duties. (331)

Then, with respectful welcome, he should despatch emissaries to his tributary chiefs and other kings. Then, showered with blessings by the R*itwikâs*, the priest and the preceptor, he should see the astrologers and physicians, and confer on the *S'rotrîyâs* kine, gold, lands, maidens, and articles necessary for domestic use and household comforts. (332—333)

A king should be forgiving to the *Brâhmanâs* and simple to the objects of love, wrathful to the enemies and be like a father to the servants and subjects. (334)

By protecting [the subjects] righteously, [a king] reaps the sixth part of their virtue,—for the protection of subjects is superior to all forms of gift. (335)

He should protect subjects oppressed by cheats, thieves, wicked people, robbers and specially the *Kâyasthâs*. (336)

A king gets a moiety of the sin committed by unprotected subjects, since he receives a revenue from them [for the purposes of protection]. (337)

Learning through secret emissaries the movements of those who are in charge of administration, a king should honor the good (officers) and punish the wicked (ones). (338)

Having deprived the bribe-takers of their possessions, he should banish them, and should, always, settle the *S'rotrîyâs* with honour, gifts and good treatment. (339)

A king, who multiplies his treasury by unfair [taxation] from the kingdom, is, in no time, shorn of prosperity and meets with destruction along with his own people. (340)

The fire, engendered by the grief [consequent on] the oppression of subjects, does not return without consuming the family, prosperity and vital airs of the king. (341)

By bringing another's kingdom under his subjection, a king reaps the same virtue which he does by protecting his own kingdom. (342)

When [a foreign kingdom] is brought under subjec-

tion, he should observe the conduct, law and family practices obtaining in the same kingdom. (343).

Secret counsel is the root of a kingdom; therefore, he should keep his counsel close, so that others may not get a scent of an action till its consummation, (*i.e.*, the final result). (344).

Kings in the neighbourhood, those [residing] beyond that, and those [living in the territories] after that, [should be considered severally] as enemies, friends and *Udâsínâs* (unconcerned). Ascertaining the movements of these circles [of kings], [he should win them over by adopting,] in order, conciliatiory and other [measures.] (345).

The expedients,—conciliation, gifts, dissension and punishment,—when duly applied, yield success. Punishment [should, always, be adopted] when there is no other means to follow. (346)

[A king] should duly apply the [sixfold] *guṇâs* or modes of policy, *viz.*, treaty, hostilities, attack, maintaining a post against an enemy, forming or seeking alliance and double-dealing.* (347)

He should, then, start [for conquering] a foreign kingdom, when it is prosperous with corns, the enemy is weak, and his own animals and soldiers are in most excellent state. (348)

The success of a work lies [both] in *daivam*† (divine grace) and manliness; of them manliness of a pristine birth is manifested in *daivam*. (349)

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* The word in the Text *dvaidhibhâvam*. According to some, it means 'double-dealing,' or 'duplicity,' 'keeping apparently friendly relations with the enemy.' According to others, it means 'dividing one's army and encountering a superior enemy in detachments, harassing the enemy by attacking them in small bands.'

† It is, sometimes, translated as *Destiny*.

Some [say that success originates] from divine grace; some, from nature; some, from time; and some, from manliness. But those, who are of clever understanding, desire fruits in the union of all these. (350)

As there can be no movement of a car with [only] one wheel, [even] so *daivam* does not succeed without manliness. (351)

Since the acquisition of friends is superior to that of gold and land, therefore, one should endeavour to secure a compact and steadfastly observe it. (352)

A [qualified] king, minister, subjects, fort, treasury, sceptre,* and friends are mentioned as the seven limbs (component parts) of a kingdom. (353)

Having obtained such [a kingdom], the king should hold out the rod of justice to the wicked. Formerly virtue was made by *Brahmâ* in the shape of punishment. (354)

It is incapable of being righteously administered by an avaricious person of weak understanding, [but it can be so administered] by a truthful, pure and intelligent [person], who has good helpmates. (355)

When duly† administered, it delights all the universe consisting of the celestials, *asurâs* and the human race; otherwise it fills them with compunction. (356)

Improper administration of punishment leads to the destruction of [the attainment of] the celestial and other regions, and of fame. Whereas proper ad-

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* The word in the Text *dandam*. Some explain it as the fourfold division of an army, *viz.*, the elephant-, the horse-, the car-, and the foot-, soldiers.

† The word in the Text is *Yatha-S'âstran*, *i.e.*, according to scriptural injunctions.

ministration of punishment secures [the acquisition of] the celestial region, fame and victory. (357)

Whether a brother, a son, a preceptor, a father-in-law, or a maternal uncle,—none, can escape from the punishment of the king, if he deviates from [the performance of] his own duties. (358)

The king, who punishes those who deserve punishment and kills those who deserve death, reaps the fruits of sacrifices well-performed with a thousand sacrificial presents. (359)

Having thus meditated upon [the courses of [law] like the fruits of a sacrifice, the king should, [himself,] daily look after the separate administration of justice, encircled by the members [of his court]. (360)

Having duly punished [men of his own] family, caste, division and class, and the subjects,* the king should place them in the [right] path. (361)

An atom of dust, which is [seen moving] in a sunbeam through the lattice, is called *trasaréṇu*. Eight *trasaréṇus* make one *likshá*; three *likshás*, one *rajas'arshapa*; three *rajas'arshapás*, one *goura*; six of these, one *madhya*; three of these, one *kṛishmalá*; five of these, one *máshá*; and sixteen of these, one *suvarṇa*. A *palam* is said to consist of four or five *suvarṇás*. [The above is the standard of gold.]

Two *kṛishmalás* make one *rupyamáshá*; and sixteen, one *dharaṇan*. (362—364).

With ten *dharaṇás*, one *shatamána* or *palam* [is formed]. Four *suvarṇás* make one *nishka*. [This is the standard of silver].

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* The word, literally, means—"people of the country," but, here it, refers to the people in general.

Copper, weighing a *karsha* (a weight of gold or silver equal to sixteen *máshás*), [makes] a *paṇas*. (365)

Eighty thousand *paṇás* is the penalty of *uttamsáhasas*;* half of it, *madhyama* (*i.e.*, second class); and half of the latter, *adhama* (*i.e.*, third class or the lowest form). (366)

[There are various forms of] punishment; such as, saying "fie," using harsh words, imposing fine, and corporal punishment or death. One, or all, of these, should be dealt out to a culprit. (367)

Knowing [the nature of the] crime, country, time, strength, deed and wealth, [the king] should mete out punishment unto a culprit. (368)

Thus ends the First Chapter treating of A'châra in the Dharma-S'âstra of Yâjñawalkya.

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* The highest of the pecuniary punishments,—a fine of 1,000, or, according to some, 80,000 *panas*.

CHAPTER II.

[LAWS AND REGULATIONS IN GENERAL.]

ALONG with the learned *Bráhmaṇás*, the king, shorn of anger and avarice, should look after law-suits according to the Codes of Law. (1)

The king should appoint, as his courtiers, [persons] possessed of Vedic knowledge, conversant with the laws of morality, truthful and impartial towards friends and foes. (2)

A *Bráhmaṇa*, knowing all forms of religious duties, should be appointed [as an administrator of justice] along with those members, if the king is unable, for some [pressing] cause, to look after the law-suits [himself]. (3)

The members,—if they, out of resentment, lust, or dread trangress the laws,—should be punished severally with double the penalty of the [person defeated in the] law-suit. (4)

If oppressed by enemies with means transgressing the law and the established usage, [a person] applies to the king,* it will form the subject-matter of a law-suit, (5)

What is said by the complainant should be written before the defendant and be marked with [the name of] the year, month, fortnight, day, name and caste [of the parties].† (6)

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* The word in the Text is *Rájne*, literally, 'to a king;' but it, also, implies here 'to any officer in charge of the administration of justice.'

† The following should never constitute the subject-matter of a law-suit, (1) *viz.*, *aprasiddha*, *viz.*, something uncommon; as, he has taken my flower formed in the sky and does not return it: (2) *nirávada*, *viz.*, frivolously vexatious; such as, such a person works in the light of my lamp: (3) *nirartha*, *i.e.*, some thing incomprehensible: (4)

Before the complainant, should be written the reply [of the defendant, after he has] heard the purport [of the complaint]; then the complainant should immediately write down the evidence in favour of his petition]. (7)

If [the evidence] is conclusive, he gains the case; otherwise the result is adverse. In cases [about money-lending, etc.,], the legal procedure is pointed out as having four feet (*i.e.*, four stages).* (8)

[EXCEPTIONAL REGULATIONS.]

Without having acquitted himself of the charge, [a defendant] should not bring a counter charge against him (*i.e.*, the complainant), even when a charge is brought against him by another;† [nor should he] contradict his statement. (9)

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nishprayojana, *viz.*, useless; as, such a person reads in our quarter: (5) *asâdhya*, *viz.*, impossible, such as, he laughed at me: (6) *viruddha*; as, such person has abused me.

* The four *pâdas* or procedures are :—The first is *bhâshâpâda*, *viz.*, the petition of the complainant should be written down, as it is, before the defendant; the second is *uttarapâda*, *viz.*, the reply of the defendant should be written down before the complainant; the third is *kriyâpâda*, *viz.*, the complainant should have the statement of his evidence written down; the fourth is *sadhyasiddhipada*, *viz.*, success, if the evidence is proved, otherwise the result is adverse.

† *i.e.*, A defendant should not bring a counter charge against the complainant till the charge, brought against him by the latter, is answered or that by any other person is properly defended.

The following interpretation of this *s'loka* is given in *Mitâkshará* :—"Another complainant cannot bring a charge against the same defendant till the case, instituted against him by the first plaintiff, is over, and the complainant should never contradict his statement both at the time of making his petition and of writing it down before the defendant."

In *kalaha* (*i.e.*, cases relating to the use of abusive language, *vakpâruskya*, and those about beating, *dandaparushya*) and *sâhasa* (*i.e.*, destruction with poi-poisoned weapons), [one] can bring a counter-charge: bails capable [of paying the fine or the decreed amount] when the case is decided, should be taken from both the parties. (10)

In [the case of] denial [by the defendant, if the claim] is established [by the plaintiff by evidence, the defendant] must pay [to him] the amount [sued for] and to the king an equal amount [as a penalty]; one bringing a false charge must pay double the amount sued for [as a penalty, to the king]. (11)

In offences about destruction by poisoned weapons, theft, the use of abusive language, livelihood and imprecation [where delay in the administration of justice may lead to the destruction of life and wealth], and in those about women (*i.e.*, about vilifying a respectable lady or the right of a servant woman),—the defendant must answer the charge immediately; elsewhere [the granting of time depends upon the will [of the judges]; so it is laid down in the *Smritis*. (12)

He,—who goes about from one country to another, who licks the corner of his mouth, whose forehead perspires, whose face becomes discouolored, whose mouth is dried up, whose words falter, who gives vent to many contradictory words, whose words and looks do not please others, who bends his lips and naturally comes by disfigurement in word, deed, body and mind,—is described as a wicked person [both in the matter] of complaint and that of giving evidence. (13—15).

He,—who, resorting to a grandiloquent speech,* tries to secure the questioned wealth,† who flies away,‡ who does not speak anything on being summoned§ [by a judge],—is described in the *Smṛiti* as being the weak party and is punishable. (16)

If witnesses of both the parties are present, those of the plaintiff [should be examined first; [but] if the plaintiff's party be weak, those of the other side|| [should get the precedence]. (17)

If any complaint with a wager (*i.e.*, if I am defeated, I shall pay such a sum), is laid, the king should punish the defeated person with a penalty of fine, [to be paid] to the king, and the amount [of the wager], [to the successful] party. (18)

Having refuted the fraud,¶ the king should unite his judgment with the true fact. Even a true fact when not

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* The word is the Text is *Svatantri*, literally, depending on one's own self; but, here, it means 'one who, without giving any evidence, in support of his contention, tries to gain it by a grandiloquent speech.'

† The property belonging to a person of an inferior caste not acknowledged by him as his own.

‡ Literally, 'going away quickly;' but, here, it means 'who flies away when any charge is brought against him in a Law Court.

§ *i.e.*, When summoned by a Judge he appears before him to answer a charge.

|| The procedure is, that after hearing of the substance of the plaint, the deposition of the defendant should be taken down before the plaintiff. Then the plaintiff should produce his witnesses. But a doubt may arise whether the plaintiff should produce witnesses in support of his complaint after the defendant has given his reply supported by evidence or only after he has merely filed his statement. To remove this doubt the author of the *Smriti* has introdued this verse.

¶ *i.e.*, Having determined the 'true' fact from the deposition and evidence of the defendant. We have given the literal translation in the body.

supported by evidence, becomes vitiated in a legal procedure. (19)

[If a defendant] denies [the possession of all the articles] mentioned [in the plaint], and if one is proved to be in [his] possession, he must be compelled by the king to surrender [all the rest]; but what is not mentioned in the [original] plaint should never be admitted.* (20).

If there is a conflict between two legal points, equity should supersede law. The rule is that a Religious Code is superior to a Legal Code. (21)

Written document, lawful possession and witnesses are described as the evidences [of a case]; in the absence of even one of those, a *divya* (divine test or ordeal) is spoken of [as an evidence]. (22)

In all law-suits [about monetary transactions where the cases of both the parties have been proved], the defendant must be made to gain the case;† in [cases of] mortgage, acquisition by gift or purchase, the first party must gain the case.‡ (23)

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* The *s'loka* is elliptical. The purport is:—Supposing a man makes a complaint that such and such a person has taken from him fifteen gold coins, fifty silver coins and two pieces of cloth, and the defendant in reply denies the charge absolutely. If it is proved that the defendant has in his possession even a single article amongst those mentioned in the plaint, he will be compelled to surrender all the rest, or what is equivalent to the same thing or pay their full value in cash. But if after the case is proved, the complainant mentions any more article besides those mentioned in the original plaint, his petition must not be entertained

† Supposing a case comes up where the plaintiff says,—"A has borrowed Re. 1 from me." The defendant A in reply says,—"Yes, I borrowed the amount, but I have paid it back." In such a case, where the statements of both the parties are proved, the defendant must gain the case.

‡ A mortaged his house first to B, and then to C; he is unable to release it; both B and C sue A to get possession of the house. The

The right [of a person] to a land (immovable property), when he [the owner], seeing his property encroached by another, does not question,* extends over twenty years; [the right in such a case] for movable property [is limited to] ten years. (24)

[But these limitations, of twenty and ten years [respectively], do not hold good in cases of] mortgaged articles or properties, boundaries, *upamkshepa* (articles deposited in trust with the names and numbers specified), properties of the invalid and minor, *upanidhi* (a sealed box, kept in trust without mentioning its contents), land-revenue, and the properties of women and *S'rotrîya Brâhmaṇâs.* (25)

[An administrator of justice] should make the person, who uses the mortgaged property, etc. (*i.e.*, those mentioned above, against the knowledge of the owner), return the same to its [rightful] owner and pay, as penalty, to the king the same amount or what is consonant to his position. (26)

A'gama (acquisition by purchase or gift) [is a claim] superior to [that of] possession, but not to [that of] hereditary possession; but even a lawful acquisition by purchase or gift is not a strong claim if there is no [proof of] possession.† (27)

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mortgage, first to B and then to C, is proved. B must be given possession of the house. Similarly in matters of gift and purchase.

* *i e.*, Does not take any legal steps to recover it.

† The law is this:—In the case of the first owner the proof of purchase or acquisition as gift is the strongest evidence for establishing his claim; in the case of a hereditary owner of the fourth degree, the proof of possession is the strongest evidence. But in the case of one, who inherits it from his father or grandfather, the acquisition by purchase or gift must be supported by possession.

If any suit is brought against a person who has acquired [a property] by purchase or by receiving it as a gift, he must recover it [by proving his *âgama* or acquisition]; but not so in the case of his son or grandson; in the [latter] case [the proof of] possession is stronger. (28)

[If the first owner], being sued for, dies, his successor must recover it [by proving the lawful acquisition by purchase or gift]; there lawful possession is no instrument (or evidence of his right) unless it is supported by *âgama*. (29)

If *âgama* or lawful acquisition is [proved] valid, lawful possession becomes an evidence; but if *âgama* is not [proved] valid, possession does not form an evidence. (30)

In legal procedure for men *Pugâs* (unions or coporations of citizens or villagers) appointed by the king, *S'rênayâs* (corporate bodies), and friends and relatives (*Kulâni*), are considered superior or competent in order (of precedence).* (31)

[But the king] can reverse the judgments, delivered through force or fear;—those [in cases, instituted by] women, conducted in the night in close doors and outside the village;—and those decided by enemies. (32)

A law-suit, [instituted] by a drunkard, an insane person, a diseased person, one addicted to gambling, a

* For an appeal of a law-suit, decided by a Union of one's own people, the appellant should approach the Union of the Citizens or Villagers; for a second appeal, he should approach the Union of the Citizens or Villagers appointed by the King. These Unions are something like Law Courts. A man should approach, in order, the Higher Court for the decision of his law-suit and the judgment of the Highest Court is final. But even the judgment of the Highest Court can be quashed by the King in cases mentioned in the subsequent Couplet.

boy, one under the influence of fear, etc.,* and one instituted by a person having no personal connection, is not maintainable. (33)

When any lost valuable article is obtained [in a brothel, etc.,) it should be given by the king to its owner [if he can, by pointing out distinctive marks, establish his claim] ; but he, who presses his claim without [pointing out any] distinctive marks, deserves punishment equal [to the value of] the article [in question]. (34)

If the king comes by any [hidden] treasure, he must give half of it to a *Bráhmaṇa*. But, then, again, [when] a learned *Bráhmaṇa* [happens to find out any,] the whole [treasure] should go to him, for he is the lord of all. (35)

If any other inferior caste comes by a [hidden treasure], the king takes one sixth of it; [if, however,] without informing [the king of its acquisition, he attempts to appropriate himself [the whole], he should be punished and [the treasure] confiscated. (36)

When an article, stolen by a thief, [is recovered], it should be given by the king to the person [to whom it belongs]; if he does not give it, he is visited by the sin of [committing thefts]. (37)

[LAWS RELATING TO LOANS.]

IN a loan on mortgage the interest, every month, is one eightieth part [of the capital] ; on other loans the interest is to run at two, three, four and five per cent., in order of the castes [taking such loans].† (38)

[Persons,] going to a dreary forest, [for carrying on trade, must pay] ten per cent., [as interest] ; persons

* Such as, one instituted by a person who has rebelled against the city.

† *i.e.*, If a *Bráhmana* takes One Hundred Rupees as loan he shall have to pay interest at two per cent., and so on.

going to the sea, shall pay twenty per cent., but all castes should pay to all castes interest at the ratio of [their] respective [castes]. (39)

A young one [should be given as interest, in case of a loan] of female animals (as cow); [the interest on loans] of liquid substances (such as, clarified butter, oil etc.,) should be eight times; [on loans of] cloth, grains and gold, [the interest should be] four, three and two times according to the *Smritis*.* (40)

One must try to realize [by any means] the money obtained [by another from him either as a loan or by any unfair means]; he must not be remonstrated with by the king; if [the debtor,] being pressed [to pay back the money], goes to the king [for a remedy], he must be punished and made to return the money. (41)

A debtor, [when sued for by a number of creditors of the same caste,] must be made to repay the money to the creditors in order [of the date of taking such loans]; [but when the creditors are of different castes,] the king, after having [first] paid the *Brâhmanâ* [is to return the balance] to the other castes. (42)

A debtor is to be punished by the king [with a fine of] ten per cent. [of the amount] realized. The creditor, for having obtained [his money], should pay the king five per cent., [of the amount received].† (43)

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* In this Couplet law is laid down about the highest amount of interest that can be taken on loans standing unpaid with interest for a long time. For example, A takes a five years old cow from B as loan on condition that he is to return such a cow. A cannot repay the loan and B, out of courtesy, does not demand the interest. When A returns the loan he must give a calf or its value as interest and not more.

† Some explain it as the tenth and twentieth part of the amount realized.

For [the satisfaction of his] debt, one, of an inferior caste, when his resources are exhausted, should be made to work [for his creditor]; if a *Brâhmaṇa* grows poor, he should he made to repay [his debt] gradually as his means permit. (44)

If a creditor, for the multiplication of his own money, does not take it when offered [back, by the debtor; and if the latter] deposits it with an umpire, interest ceases from that date. (45)

Any debt, contracted in a joint-family for the maintenance of the members [thereof, should be repaid by the head of the family]; on his death or on his departure to a foreign country, the members who inherit the property must repay it. (46)

A woman [is not bound to repay the debt] contracted by her husband or her sons; a father [is not to pay the debt] contracted by the son, nor a husband that contracted by the wife except when it is made for the maintenance of the family. (47)

A son is not to pay the debt, even though hereditary, if it is contracted for the purpose of drinking, debauchery or gambling, or if it is the residue of a fine or duty unrequited, or any thing idly promised. (48)

The debt, [contracted] by the wives of milkmen, wine-sellers, actors, washermen and hunters, should be liquidated by their husbands, for their livelihood depends upon them (*i.e.*, upon the earnings of their wives). (49).

A debt which she has promised to repay, that which she has contracted along with her husband, and what she has done herself, must be repaid by a woman; nothing else a woman is bound to repay. (50).

If the father or the grandfather be long absent in a distant country, be dead, or is suffering from an in-

curable disease, the debt [contracted by either] must be repaid by the son or the grandson; in case of denial, [the claim must be established] by evidence. (51)

One who inherits the property must repay the debt;* similarly (*i.e.*, in the absence of the former), the taker of the [debtor's] wife *(Yoshitgrâha)*;† then the son, who, although qualified to inherit his father's property, does not do so; and, in the case of one who has no son, the person who inherits his property, [must pay his debt.]‡ (52)

Of brothers, the husband and wife, the father and son,—none, can become a surety, give or take loans, or appear as a witness, according to the law, [without the consent of others, so long] the property is undivided. (53)

Surety is sanctioned in *darsana* (presentation §

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* Here it refers to a son, who by his father's will, inherits the property, even when other sons exist.

Colebrooke has translated this portion of the Text as, "But not the son whose (father's) assets are held by another." The Text would, then, be *putronânanyâsritadravyas*.

† There are three classes of *Yoshitgrâhas*—(1) One who marries a virgin widow; (2) the person to whom one's married and youthful wife surrenders herself under pressure; (3) the person to whom a woman, rich and mother of children, goes. Such a person, in the absence of a son inheriting the property, must repay the debt, contracted by the woman's former husband.

‡ Regulation is, also, laid down about the repayment of debt. It must be paid by the creditor himself; in his absence by his son or grandson. If the creditor has no issue, the debt must be repaid to the person who inherits his property.

§ The first form of surety is when a person engages to answer for another's appearance in the Court.

pratyaya (creating confidence),* and *dāna* (giving).† The first two sureties, if their statements prove false, must be compelled to repay the money, [but not their sons (or their heirs), in case of their demise]; as regards the other (*i.e.*, one who undertakes to repay the money himself), if it is not realized from the party, even his sons [are to repay the money] after his demise. (54)

If after the death of the surety, who promises to present the party when required, or if after that of the surety who creates confidence by a statement, their sons do not repay the money [advanced to the party on the assurance of their father], the latter will not be visited by any sin. (55)

If many persons [after having determined their respective shares], stand as sureties, they shall have to repay the money according to the extent of their respective shares. In the case of joint sureties, the will of the capitalist prevails (*i.e.*, he may realize whatever money he likes from any party.) (56)

A debtor must return double the amount that the surety publicly pays to the capitalist [on debtor's behalf]. (57)

In [the case of] female animals, [a female animal with] a calf, threefold grain, fourfold cloth, eightfold liquid substances, are said [to be given to the surety].‡ (58)

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* The second form of surety is when a person creates confidence, in the party giving the loan, by saying,—"He is a very trustworthy person, you may accomodate him with the loan"

† The third form of surety is when a person undertakes to repay the money himself if the party, for whom he stands surety, fails to do so.

‡ The Text is elliptical and requires elucidation. To a person, standing surety for another who takes the loan of a cow, the debtor must give

If the money, [advanced on the mortgage of an article,] becomes double, [with the interest accrued,] and the mortgaged article is not released, it is lost (*i.e.*, the right of the original owner is forfeited); time (*i.e.*, the expiration of the period of contract,) vitiates (*i.e.*, deprives the owner of) [his right] [over the article mortgaged on the condition of being released at] a fixed time. That of which the fruit is enjoyed, (such as land, etc.,) is never forfeited. (59).

No interest [is to be charged] on a mortgaged article, that should not be made known of, being used, or [on a mortgaged article rendered useless by continued use], or else it must be returned intact;* if it is destroyed, (its value) must be made good, excepting [only] when it so happens by accident or when it is destroyed by the powers that be. (60)

Taking establishes [the acceptance of a] mortgaged article; even if kept [with proper care, a mortgaged article] suffers depreciation,† other articles must be mortgaged or the capitalist must be paid a portion of his due. (61)

If any mortgage is executed, [confiding in the] character [of the mortgagee,] the capital must be paid with interest. [The mortgagee] should pay double the

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to the surety a cow with a calf; similarly, in the case of grain loans, twice the quantity should be given; in the case of cloth, four times the quantity, and in the case of oil, clarified butter, eight times the quantity, should be given to the surety.

* Some interpret this portion from another standpoint, and their version of the reading runs thus:—No interest is to be charged on a useful article kept in mortgage when it is made useless by the mortgagee.

† *i.e.*, If the value of the articles does not cover the capital and the interest.

amount, if any article is mortgaged under an agreement.* (62)

[If the debtor] comes [with capital and interest], the mortgaged article must be released [by the creditor], or else [his conduct] will be [one of] theft, (*i.e.*, he will be punished like a thief). If the money-lender is [himself] absent, [the debtor] is to pay the money to his trusted agent and bring the mortgaged article. (63)

The then value of the article being settled, it must remain there, [in the possession of the creditor,] without any further accumulation of interest. In the absence of a debtor, [the creditor] can sell the article keeping a witness.† (64)

When the amount of loan, [given without any mortgage,] is doubled [with the interest due], and at that time [a plot of land under cultivation] is mortgaged again [in satisfaction of the loan], the mortgaged

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* The Text requires elucidation. If a debtor, knowing a creditor to be of good character, mortgages with him a valuable article, for a far lesser amount than its proper value, he is entitled to release the article by paying the capital and interest; and it shall never be forfeited. If at the time of the mortgage there is any contract between the parties, the mortgagor shall release the article by paying double the interest.

† A full elucidation of the Text is this:—The first line explains what a debtor should do, if the creditor or his duly constituted agent is not present to receive money from the former, or if he wishes to liquidate his debt by selling the mortgaged article. Under these circumstances the value of the article, at that time, should be determined and it must remain in the possession of the creditor but no further accumulation of interest from that time will be allowed. The second line describes the duty of the creditor when the capital, given as a loan on the mortgage of an article, is doubled with the interest accumulated thereon, but the debtor is absent. The creditor, under these circumstances, is empowered to sell the article before a proper witness, who will afterwards, when the debtor demands the article, attest to the amount received by the creditor from the sale of the article.

property may be released, if double the amount comes [to the mortgagee] from the produce.* (65)

[LAWS RELATING TO DEPOSITS.]

WHATEVER article, contained in a box, is made over, without giving any description [of its nature], to another's hands, that article is called *Oupanidhikam* (deposit); [and] it must be returned as such. (66)

But it must not be returned, if it is carried away by the king, [lost] by an accident, or [stolen by] a thief. But if there is loss [of the deposited article] after it is being asked for by the depositor and not returned [by the person with whom it is deposited], the latter must be compelled to make good [the value of the article] and pay a fine equal to that amount. (67)

By wilfully converting [the deposit] into his means of livelihood (*i.e.*, if he uses it of his own accord or makes money by trading on it), [the person with whom the deposit is made,] must be punished and compelled to return it with the increase [made on it];† the same law holds good in the case of *yâchita* (*i.e.*, raiments, ornaments, etc., brought from another, for use on the occasions of wedding, etc.,), *âhita* (*i.e.*, a deposit,

* If any loan is given without any mortgage and the capital with the interest thereon doubles itself and the debtor mortgages to the creditor any land under cultivation, the former can release the property when his debt is paid off from the produce thereof. If there is no such contract between the parties as, "If there is greater produce, the creditor is to reap the benefit, and if less, he is to suffer loss," then the mortgaged property will be released when double the amount is realized from the produce, and not otherwise.

† If the person, with whom a deposit is made, wilfully converts it to his personal use, he must pay a monthly interest of five per cent.; if he uses it for trading purpose, he must return it with the additional profit made by its use.

deposited again with another); *nyâsa* (*i.e.*, an article which after being shown to the head of the family, is deposited with a member thereof); and *nikshepa* (*i.e.*, a deposit made directly with another). (68)

[THE LAW OF EVIDENCE.]

THREE persons, at the lowest, must be cited as witnesses,—persons given to the practice of austerities, charitable, born in respectable families, truthful, preferring religion, simple, having children, possessed of wealth, [and, if possible,] of the same lineage (*jâti*) and caste (*Varna*). Law sanctions (also) [the production, as witnesses, of persons belonging to] all [the orders] in [the cases of] all [the castes when those of the same caste are not available.] (69—70)

Elderly *S'rotríyâs*, (persons well-read in the Védâs), aged ascetics, religious recluses, and others (*i.e.*, those of similar nature), are not to be cited as witnesses by virtue of a [Scriptural] Text; but no reason [thereof] is given. (71)

Women, old men, boys, gamblers, drunkards, mad men, persons defamed, actors or heretics, forgerers, deformed persons, outcastes, friends, persons having some connection with the subject matter of the suit, persons who are helping in the case, enemies, thieves, reckless individuals, vicious persons, those forsaken by friends, and [such others] are not to be [produed as] witnesses. (72—73)

Even one virtuous man may be [produced as] a witness, if he is approved of by both the parties.* (74)

* Cases are cited in the Commentary where every body, even those who have been declared unfit in the preceding Couplet, may be cited as a witness; such as, abduction, use of abusive language, beating, theft, and administration of poison.

The plaintiff should make the witnesses, collected near the defendant, hear :—"The witness, who speaks an untruth, goes to all the regions [reserved] for perpetrators of heinous crimes, as well as those for the incendiaries and the murderers of women and children. (75—76)

"Know, all that little virtue, which you acquired in a hundred births, to be his, whom you falsely attempt to defeat." (77)

If any person does not give evidence about a loan, he must be compelled, by the king, to pay all, [both the capital and interest,] on the forty-sixth day; [and the king shall take] the tenth part of the money [realized]. (78)

That wretch of a man, who, knowing all, does not give evidence, is visited by the sin and punishment of a false witness. (79)

[If witnesses are produced by] both the parties, the statement leaning on the majority [is admitted as evidence]; if equal number [of witnesses are produced, the statement] of accomplished persons [is accepted]; if [witnesses of] both the parties are equally accomplished, [the statement of] those superior in accomplishments [is held supreme.] (80)

He, whose [written] statement the witnesses speak of as true, becomes successful (*i.e.*, wins the case). If they speak otherwise. his defeat is certain. (81)

If [a few] witnesses give [the same] evidence, and other more accomplished persons (*i.e.*, witnesses) belonging to one's own party or the against party), or twice the number [of former witnesses, *i.e.*, many more witnesses], make a contradictory statement, the former witnesses will be regarded as false ones. (82)

Every such false witness must be punished separately with double the penalty of the person defeated in the suit. Law lays down banishment [as the penalty] for a *Brâhmaṇa* (giving false evidence). (83)

He,—who, having been made to hear [the vow for giving] evidence, influenced by fear or by avarice, denies it to others,—shall be punished with a penalty eight times more than that [of the accused]. A *Brâhmaṇa* is to be banished. (84)

A witness may prevaricate in the instance of a religious student, if he is to be sentenced to death; for purifying himself [for the sin committed for this prevarication], a *Brâhmaṇa* should offer *Sâraswata-Charu* (an oblation of rice, barley and pulse boiled). (85)

[LAWS RELATING TO WRITTEN DOCUMENT.]

WHATEVER arrangement [about interest and time] is completed, [between the debtor and the creditor,] with their mutual consent, it should be committed to writing, [lest the parties might forget, in future, the terms of contract], with the names of witnesses. In that [document the name of] the capitalist (creditor) [must be written] first. (86)

[It] must be marked with (*i.e.*, in the document should be written,) the year, month, fortnight, day, caste, *gotra* (family), [name of] the fellow-student,* the name of the (contracting) party, and of his father, etc. (87)

[The writing of] the terms of loan being finished, the debtor must write [on the deed] his own name in his own handwriting, and [the words] "what is written

* The word in the Text is *Sabrahmachârika*, *i.e.*, a fellow-student studying a particular branch of the Véda under the same teacher.

here (*i.e.*, in this deed), is approved of by me who am the son of such and such person." (88)

The witnesses, of whom there should be an equal number, must write, in their own hands, mentioning first the names of their respective fathers, "I am such and such person, a witness in this (document)." (89)

The writer of the deed should then write "this (document) is written by me, such and such person, the son of such and such person, being requested by both the parties (*i.e.*, the debtor and the creditor)." (90)

A document, written by one's own hand, even if it is not attested by a witness, is regarded as an evidence in *Smṛiti* (Law), but not when it is executed by force or threat. (91)

A loan, contracted by a written document, is payable by three generations. [The creditor] may enjoy the mortgaged article so long the debt is not paid off. (92)

If a document is kept in another country, illegibly written, destroyed, becomes indistinct (*i.e.*, the letters getting obscure or faded), lost, detached, burnt, or torn, one must have another written out. (93)

A doubtful document is to be considered valid by respective handwritings, etc., and by proofs; such as the specification of circumstances, as to time, place, etc.; production of witnesses, attesting to those facts; [any peculiarity of] mark, connection (*i.e.*, longstanding connection between the parties as debtor and creditor), and acquisition [of the money.] (94)

A debtor must enter, on the back of the deed, the payments he makes; or the creditor should grant receipt, in his own handwriting, for the money received. (95)

After the discharge of the debt, the deed should be destroyed; or, for the validity [of the transaction],

another (*i.e.*, deed of release), executed. What is paid before a witness, must be re-paid before [another] witness. (96)

[DAIVI, OR DIVINE TESTS.]

Tulâ (weighing in the Balance), *Agni* (Fire), *Jalâ* (Water), *Vishâ* (Poison), and *Kosha*, are the ordeals [laid down for establishing the innocence of an accused]; but these [are applied] in [cases of] serious crimes, when the accused agrees to accept himself the punishment [if his complaint is not proved]. (97)

Of his own accord, or if he is under a special compact with the complaint, the accused must go through the ordeal or submit himself to the punishment of a defeat. In cases of treason or heinous crimes [like Brahmanicide, etc.,] even when the complainant does not agree to take upon himself the punishment, [if he fails to prove the case,] the accused must have to go through the ordeal]. (98)

Before sunrise, [one should] summon [the person prepared to go through the ordeal], fasting from the day previous, bathed and clad in a wet cloth and make him go through the ordeal before the [Court presided by the King and the *Brâhmaṇâs*. (99)

The *Tulá*, [ordeal of the Balance, is intended] for women, children, old men, blind and lame persons, the *Brâhmaṇâs* and the diseased; Fire and Water [ordeals are for] the *S'udra* as also Poison of the quantity of seven barley drops.* (100)

* Some Commentators explain that the Fire is for the Kshatriya, Water for the Vaishya, and Poison for the S'udra. *Nârada* says:—"A pitcher should be given to a Brâhmana; Fire, to a Kshatriya; Water, to a Vaishya, and Poison, to a S'udra."

In transactions of less than a thousand *panas*, there must be no Ordeal of Fire, Poison, or of Weighing. But persons, who wish to prove their innocence, may, always, go through the ordeals in charges of treason or [other] heinous crimes [like Brahmanicide, etc.] (101)

[TULA' OR THE ORDEAL OF BALANCE.]

THE accused, after sitting on the scale [of a Balance], should have himself weighed by an expert in weighing, [such as, a goldsmith, etc.,] [with clods of earth or stones,] equalling in weight; then marking [the measured weight], he should get down [from the scale]. (102)

[He should then declare,] "O Balance! thou art the abode of Truth; formerly thou hadst been made by the Celestials. O thou of auspiciousness, do thou speak the Truth and free me from suspicion. (103)

"If I have perpetrated the crime, O mother, do thou bring me down, [making me heavier than the weight]; if I am pure, do thou take me up (*i.e.*, make me lighter)." [The accused should] inspire the Balance with the above *Mantram*. (104)

[AGNI, OR THE ORDEAL OF FIRE.]

HAVING marked [with any dye, the wounded parts etc., of] the palms that had ground rice, one should place there seven fig leaves and encircle them with an equal number of threads. (105)

"O Fire, O purifier, thou dost range in the hearts of all creatures. Thou art, O Kavi,* the witness of virtue and sin; do thou speak out the Truth relating to me." (106)

[After the accused] had recited [this *Mantram*, the Judge] should place, on both the palms [of the accused,

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* Meaning Sage, Intelligent.

two] redhot even [iron] balls, of the size of fifty *pals* [each].* (107)

Having taken them, he (*i.e.*, the accused) should gradually pass through seven *Mandalas* (circles); each circle is to consist of sixteen fingers in extent and is to be severally placed at an equal distance (*i.e.*, of sixteen fingers each). (108)

If after having thrown off the burning iron balls and ground rice, [it is seen that, the palms] are not burnt, [the accused] establishes his innocence. If the balls are thrown within the limit or any suspicion arises, [the accused] must, again, have to undergo the ordeal. (109)

[THE ORDEAL OF WATER.]

HAVING inspired the water with the *Mantram*, "O Varuna, protect me with Truth," and held a person, standing navel-deep in the water, [the accused] should drown himself in it. Simultaneously an arrow should be discharged [from that place] and a strong man should be despatched [where it falls and be made to return with the shaft]. [If, after his return, he sees the accused] underneath the water, it establishes his innocence. (110—111)

[THE ORDEAL OF POISON.]

"O POISON! thou art the son of Brahmâ, established in the practice of Truth. Save me from this accusation; displaying the Truth, be like ambrosia unto me." (112)

Having recited [this *Mantram*, the accused] should drink the Poison formed on the summit of the Himálayá. His innocence is established, who survives [the ordeal] without undergoing the least physical change. (123)

* A particular weight equal to four *Kroshas*.

[THE ORDEAL OF KOSHA.]

HAVING adored the dreadful Divinities, [the Judge] should bring water for their bathing; and inspiring it with *Mantram*, [he should make the accused] drink, out of it, three handfuls. (114)

If within fourteen days, [the accused] is not visited with a dreadful calamity, divine or regal, he will be, forsooth, declared innocent. (115)

[DA'YABHA'GA, OR DIVISIONS OF PROPERTY AMONG HEIRS.]

IF a father takes upon himself the division of [his property], he can do so: [and] at his free will [divide his self-acquired property] amongst his sons, either giving a larger share to the eldest-born, or making all the shares equal. (116)

If he makes the allotments equal, his wives, to whom no *Stridhan* has been given by their husband or their father-in-law, must be rendered partakers of like portions. (117)

[The son], who is capable and reluctant to take his father's property, may be separated on being given a moiety. A lawful distribution, made by the father amongst his sons separated with greater or lesser allotments, is pronounced valid. (118)

After the demise of both the parents, the sons should, equally, divide the properties and the debts [amongst themselves]. After paying off their mother's debts, the daughters should, [equally, divide] their mother's [*Stridhan*-property]; in their absence, the sons. (119)

Without impairing the ancestral property, whatever else is acquired by one by one's exertions, whatever is got by one from one's friend or by one's marriage, must not be partitioned [amongst the co-sharers]. (120)

No share, of the ancestral property, seized by others, which one rescues, is to be given to others; nor that of what is acquired by one by one's learning.* (121)

The younger brothers, receiving education, are entitled to a share of what the eldest brother multiplies [on the ancestral property], after the death of their father.† (122)

Whatever accumulation is made, [on the joint property] by joint labours, must be, equally, divided. To grandsons by different fathers shall be allotted the portions of their respective fathers.‡ (123)

The ownership of father and son is the same in land which was acquired by father's father, or in corody,§ or in effects. (124)

When the sons have been separated, a posthumous son, born of a woman equal in class, shares in the distribution. His allotment must positively be made

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* All those properties are not to be partitioned, if they are acquired without taking any advantage of, or without impairing, the ancestral property, otherwise not. But if one multiplies the joint property by resorting to agriculture or merchandise, the additional property must be divided amongst the co-sharers.

† This *S'loka* does not occur in the body of the Bombay Text. But it is quoted in the Commentary as being a part of *Nárada's* Text.

‡ To grandsons, of whom the fathers are different, shall be allotted portions, in right of their several fathers; all the grandsons succeed to the proper shares of their respective fathers: consequently, so many shares should be formed, as there are sons of the original proprietor, and each shall be given to their respective sons; and let them take these shares, whether they be uterine brothers or born of different mothers, and whether they live together, or sub-divide the shares, according to the number of their own brothers respectively: such is the meaning of the Text.

§ What is fixed by a promise or assignment.

out of the visible estate corrected for income and expenditure.* (125)

Whatever articles are given by parents to a son, are his. If a partition is made after the demise of the father, the mother takes a share equal [to her son's]. (126)

Uninitiated brothers should be initiated by those for whom the ceremonies have been already performed, but sisters should be disposed of in marriage, giving them as an allotment a fourth part of a brother's own share. (127)

The sons of a *Bráhmaṇa*, in order of the caste, are entitled to four, three, two and one, shares of the property; the sons of a *Kshatriya*, to three, two and one, shares; those of a *Vaishya*, to two and one, shares. (128)

If any portion of the property, which has been [previously] stolen by one, is found out after partition, it must be, equally, divided amongst all the co-sharers; for such is the Law. (129)

A son, begotten on his own wife by a sonless person through another with the permission of his preceptor, is morally entitled to inherit the properties of, and offer funeral cakes for, the both (*i.e.*, the person who procreates and the person on whose wife he does so). (130)

The legitimate son of the body, is one who is produced by a lawful wife; *the son of an appointed daughter*, is equal to him; *the son of the (soil* or*) wife*, is one begotten on her by an appointed kinsman sprung from the same original stock (with her husband), or by another person duly authorised; *a male child, secretly brought forth* (by a married woman) in the mansion

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* In some Texts there is the word *pas'chátvá*, instead of *dris'yátva*; the former means,—"after the death of the father," *i.e.*, a son, so born, is, also, entitled to a share.

(of her lord), is considered as a son of concealed birth; *the Kánina* or *a son born of a young woman unmarried*, is considered as the son of his maternal grandfather; *a son of the twice-married*, is one born of a woman (by a second marriage), whether she be at the time of marriage deflowered (virgin) or not; *a son given*, is one received, as a gift, from one's natural father or mother; *a son bought*, is one sold by one's parents; *a son made*, is one (born of other parents and) adopted by a man for himself; *a son self-given*, is he who [voluntarily] gives himself to another; *a son of a pregnant bride*, is one accepted while yet in the womb of the bride; *a deserted son*, when taken [by another], becomes his *apaviddha* son. In the absence of the preceding one, the succeeding one is entitled to offer* *piṇda* and inherit the property. (131—135)

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* These are the twelve classes of sons, according to *Yájñawalkya*. According to the calculation of some authorities, the number, of sons, including the *Ouras'a*, is extended even to fifteen, as in the following Text of Law quoted in the *Dattaka-Mimánsá* :—" 1. The legitimate son; 2. the appointed daughter; 3. the son begotten on another's wife; 4. the son of the wife; 5. the son of an appointed daughter; 6. the son of a twice-married woman; 7. the damsel's son; 8. the son received with (in the womb of) a pregnant bride; 9. the son of hidden origin; 10. the son given; 11. the son purchased; 12. the son self-given; 13. the son made; 14. deserted son; 15. one born of a woman of unknown caste."

Of these, however, in the present age, all are not recognized. Of the several sons, only the *Dattaka* (the son given) can, at present, be made a substitute for the *Ouras'a* son. The observations of Sir Thomas Strange and Sir William Macnaghten will explain the point more clearly :—" And now, these two, the son by birth emphatically so-called (*Ouras'a*), and (*Dattaka*) meaning always the son given, are, generally speaking, the only subsisting ones allowed to be capable of answering the purpose of son; the rest and all concerning them, being parts of Ancient Law, understood to have been abrogated as the causes arose, at the beginning of the *Kali* Age."—Strange, *Hindu Law*, Vol. I., p. 63.

This law holds good in [the cases of] sons of the same caste. [A son,] even if begotten on a *S'ûdra* maid-servant, is entitled to a share [of the property], [if the father] so desires it. (136)

After the demise of the father, the [other] brothers are to give him (*i.e.*, the son of the *S'ûdra*-wife) half [of each of their respective shares]. In the absence of other brothers, or of the sons of daughters, he (the son of the *Sûdra*-wife) is [solely] entitled to the entire property. (137)

If a person dies without a male issue, his wife, daughters, father, mother, brothers, their sons, or one born in the same family, a friend, a disciple, or a fellow-student, would inherit his property by gradation,—the next party succeeding in the absence of the previous one. This law is applicable to persons of the same caste.* (138—139)

The preceptor, a qualified disciple, a brother of the same religious persuasion and an associate in holiness (one living in the same hermitage and belonging to the same order), shall, in order, inherit (*i.e.*, the next succeeding in the absence of the previous person) the properties (books, clothes, etc.,) of a *Vânaprastha*,† *Yati*,‡ and a *Brâhmachârin* (religious student.) (140)

A re-united parcener,§ [and in the case of a brother of whole blood being included in the party,] or [the

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* In the absence of a son, the wife inherits; in her absence, the daughter, and so forth.

† A *Brâhmana* in the third stage of his religious life; a hermit.

‡ An ascetic who has renounced the world.

§ The word in the Text is *Samsrishthi*: or re-united. The term re-union is thus explained by *Vrihaspati*:—"He, who being once separated, dwells, again, through affection, with his father, brother, or paternal uncle, is termed re-united."

re-united] brother, shall keep the share of his re-united co-heir or brother, who is deceased; or shall deliver it to a son subsequently born. (141)

A re-united brother, born of another mother, shall take the property of the [deceased] step-brother, [if the latter has no uterine brother]. [A brother,] even if not re-united, shall take [the property of his deceased uterine [brother], but not a re-united brother born of another mother.* (142)

An impotent person, an outcaste and his son, one who is lame, a madman, an idiot, one born blind, a person afflicted with an incurable disease and such like others, must be maintained without any allotment of shares. (143).

But sons of such persons, whether born of their own loins or on the soil, being free from similar defects, shall obtain their fathers' shares of the inheritance; the daughters must be maintained until they are not provided with husbands. (144)

Their childless wives, who are of good conduct (*i.e.*, chaste) should be maintained: but disloyal and

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Jimut-Vâhana says:—"Father, son, brothers, paternal uncles and the rest, are, when re-united, reckoned re-united parceners. The term 'the rest,' means son and nephew. The partnership of traders is no re-union. The parties are said to be re-united when they form one household. The meaning of *Vrihaspati's* Text is that persons, who by birth, have common rights over the estate, acquired by the father or by the grandfather, or by the both, as father (and son), brothers, uncle (and nephew), etc., are said to be re-united, when after having a partition made, they come, again, live together through mutual affection.

* The meaning is:—If there be only half-brothers, the property, of the deceased, must be assigned, in the first instance, to the re-united one; but, if there be none such, to the half-brothers, not re-united. But, if an uterine brother, even not re-united, lives, the half-brothers, even when re-united, shall not inherit.

traitorous wives must be banished from the habitation. (145)

What has been given to a woman by the father, the mother, the husband, or a brother, or received by her at the nuptial fire, or presented to her on her husband's marriage with another wife,* is denominated *Stridhan* or a woman's property. (146)

What has been given to her by her kindred (*i.e.*, persons who are related through the father, or the mother), as well as her fee or gratuity, or what has been presented to her, after marriage, by her husband's, or her father's, family,† [is also known as *Stridhan*]. If she dies without any son or daughter, her kinsmen must inherit [her *Stridhan*. (147)

The separate property of a childless woman, married according to the four forms denominated *Brâhma*, etc., (*Daiva*, *A'rshya* and *Prajâpatya)*, goes to her husband. [In other three forms, *viz.*, *Asura*, *Râkshasa* and *Paishâcha*], the mother [inherits the *Stridhan*] of the daughter, failing her the father. (148)

If after having promised a maiden [to be given away in marriage to one man, her father] does not do so [in the interest of a better bridegroom], he must be punished and be compelled to return, to the bridegroom elect, whatever he has spent, with interest. On the demise [of such a maiden, the bridegroom] should take back all,‡ after having re-paid what [the bride's father] had spent. (149)

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* That wealth, which is given to gratify a first wife by a man desirous of marrying a second, is called *âdhivedanika*.

† The word in the Text is *anwadhaja*, *i.e.*, gift subsequent.

‡ Some Texts read *dattam* for *sarvam*, meaning "the bridegroom should take back what he had presented to the bride."

A husband is not liable to make good the property of his wife, taken by him in a famine, or for the performance of a duty, or during illness, or under restraint [which a creditor or other person imposes on him for the purpose of recovering his right.] (150)

To a woman whose husband marries a second wife, let him give an equal sum, as a compensatton for the supersession, provided no *Strídhan* has been bestowed on her; but, if any has been assigned, let him allot half. (151)

If partition is denied, it must be determined by kinsmen, friends, witnesses, written documents, and separated dwelling-house, lands, etc. (152)

[LAWS RELATING TO DISPUTES ABOUT BOUNDARIES.]

IN disputes relating to boundaries of land under cultivation, persons residing in surrounding villages, aged men and other [competent persons], cow-herds, persons cultivating boundary lands and all persons living on forest produce, should determine those boundary [disputes.] It (*i.e.*, the boundary) should be determined by elevated lands, charcoal, chaff, huge trees, bridges, anthills, ditches, bones and piles of stones. (153—154)

Or persons from neighbouring villages, equal in number (*i.e.*, two or four villagers)—four, eight or ten,—wearing red garlands and red raiments, and carrying earth, should settle the boundary lines. (155)

If [this settlement of the boundary be proved] false, each [implicated] person should be punished by the king with the second of the three penalties (*i.e.*, with a fine of five hundred and forty coins). In the absence of persons knowing the facts or landmarks [noted above], the king should [himself] determine the boundaries. (156)

This should, also, be known as the Law in disputes relating to fruit, gardens, temples, villages, tanks, pleasure-gardens, dwelling-houses and drains. (157)

[In cases relating to] the destruction of landmarks, transgression of the boundary lines and misappropriation of field, one should be punished with the lowest, middling and highest penalty. (158)

[If a person] encroaches upon another's land [for the construction of a bridge], he must not be prevented; for [though] a bridge affects [one's land], to a slight extent, yet it serves a great many useful purpose; [similarly, in the case of sinking a well]; for a well occupying a small space contains profuse water. (159)

If a person constructs a bridge upon another's land, without informing the owner thereof, the latter, and, in his absence, the king, is entitled to all the benefits accruing therefrom. (160)

He, who, having ploughed a plot of land, does not [himself] sow seeds [thereon] or make [another] sow them, must pay [the owner] that quantity of corns which it would have yielded; [and the owner] shall make over the land to another. (161)

[LAWS RELATING TO DISPUTES AMONGST THE KEEPERS.]

If a buffalo destroys another's corn, [its owner must be fined] eight *Máshás;* if a cow, with half of it (*i.e.*, four *mâshâs*); and a if goat or a lamb, with half of the half (*i.e.*, two *máshás.*) (162)

Animals sitting [in the field], after having eaten up the crops, are to be punished with double the fine. The same amount [of fine is to be levied] when destroying a plot of land covered with grass, etc. [The

penalty] for an ass or a camel is what is for a she-buffalo. (163)

The quantity of corns destroyed must be made good to the owner. The keeper of the cattle must be chastised, but the owner must pay the penalty mentioned before. (164)

[If a keeper or a owner of cattle allows them [to graze] unwillingly on fields situated at the outskirts of a highway, or a village, or a plot of land covered with grass, he commits no offence. But if he does it willingly, he is to be punished like a thief. (165)

Huge bulls; animals discharged [by their owner for religious purposes]; kine that have, recently, given birth to young ones; those coming from other villages; and those that have keepers but have been distressed by a king, or afflicted with diseases;—are to be released. (166)

A keeper should, in the evening, return his cattle [to the owner] as they had been committed to his charge. If any is lost or killed, [the keeper], who is paid, must re-place it. (167)

In case of destruction, owing to the negligence of a keeper, [a fine of] half of thirteen *panas* is the punishment to be inflicted upon him: and he must make good the loss to the owner. (168)

According to the desire of the villagers and with the permission of the king, a pasturage should be set apart for the kine. A twice-born person is allowed to collect grass, sacrificial fuel and flowers from every where, as if they are his own. (169)

A distance of a hundred *dhanus* (a measure of length, equal to four cubits) should be kept on all sides between a village and fields; [that of] two hundred

between a village covered with thorns [and fields]; [and that of] four hundred [*dhanus*] between a city [and fields.] (170)

[LAWS RELATING TO SALE OF ARTICLES BY ONE WHO IS NOT ITS LAWFUL OWNER.]

ONE should [at once] take possession of his own article [from the purchaser] that has been sold by one who was not its owner. The purchaser commits an offence in a secret [purchase]. [If a person purchases an article], from a person who has acquired it by unfair means, secretly, at a reduced price and untimely, [he is to be treated] as a thief. (171)

Having obtained a lost or stolen article, one, (*i.e.*, the purchaser) should have the thief arrested. If he is dead, or gone to an unknown country, the purchaser should himself make it over [to the owner]. (172).

By pointing out the seller, [the purchaser is declared] innocent. And from the seller the [rightful] owner shall obtain the article, and the purchaser his money; and the king must punish him. (173)

[The owner] must establish his claim, on the lost article, by producing evidence of its acquisition and possession, or else (*i.e.*, if one lays a false claim), the king must punish him with a fine to the extent of one-fifth of the value. (174)

One, who takes a lost or stolen article, from another's hands, without giving information to the king, shall be punished with a fine of ninety-six *panas*. (175)

The owner can lay his claim within one year from the date when a lost or stolen article is brought by custom officers or guards. After that it goes to the king. (176)

[The owner should give, as duty to the king,] four *panas* for an animal whose hoof is not cloven (such as, a horse, an ass, etc.,); five, for men; two each, for a buffalo, camel and a cow; and one, for a goat or a lamb. (177)

[LAWS RELATING TO GIFT AND ITS ACCEPTANCE.]

ONE can give away his own property, if [such gift] does not interfere with the maintenance of his kinsmen, besides his wife and son; but not all, if son and grandson exist, nor what has been promised to another. (178)

Let the acceptance be public, specially of immovable property: and delivering what may be given and has been promised, let not a man resume it. (179)

[LAWS RELATING TO RECISSION, OR RETURNING A THING PURCHASED TO THE SELLER.]

TEN days, one day, five days, one week, one month, three days and a fortnight, form, in order, the time for the examination [and return, if the purchaser repents for it] of seeds, iron, beasts of burden, gems, female-servants, milch-cows and man-servants. (180)

Gold does not suffer deterioration in fire; the deterioration of silver is two, of tin and lead eight, of copper five, and of iron ten, *palas* per hundred. (181)

Ten *palas* for every hundred is the increased weight of a cloth made of rough woolen texture, as well as of a cloth made of similar thread of the middling quality, and three (*i.e.*, *palas* is the increased weight) of very fine texture. (182)

One thirtieth part is the deterioration of raw materials when they are done into a cloth with embroidery work or that set with false wool. In silk

cloth and bark there is neither increase nor deterioration. (183)*

[When any article is spoilt,] the artisan is bound to pay, without any doubt, the amount of compensation determined by experts considering the time, place, enjoyment, and the intrinsic value of the article. (184)

[LAWS RELATING TO BREACH OF CONTRACT, OR ENGAGEMENT BETWEEN MASTER AND SERVANT.]

ONE, who has been made a slave by force, or one sold by a thief, shall be released; [similarly, the slave] who saves the life of his master, and one, who has accepted slavery for being fed, shall be released on paying the money [spent by the master for his slave]. (185)

One, who has returned from the life of a religious mendicant, shall be a slave to the king till one's death. Slavery is [to be accepted] in the natural order of caste (*i.e.*, an inferior caste shall be a slave to a superior one), and not in the reverse order (*i.e.*, a higher casteman shall never be a slave to a lower one). (186).

Even if one has learnt the art [within the prescribed time], he must live in the house of one's teacher for the full period of contract. The student, desirous of learning an art, who has received his board from the teacher, must make over to the latter the fruits of his labour [during the period of his pupilage]. (187).

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* The purport of these *S'lokas* is that when raw materials, such as gold, or silk textures, are made over to an artisan for making ornaments or raiments, the latter, when made ready must be weighed under these regulations. If there be any increase or decrease, in the weight, the artist an is to be punished.

[LAWS RELATING TO THE BREACH OF ESTABLISHED USAGE OR CUSTOM OF A PUBLIC BODY.]

HAVING made [suitable] houses in [his city], the king should make the *Brâhmanâs* settle there. And having granted them stipends for learning the three Vêdâs, he should say,—" Follow your own vocation." (188)

He (*i.e.*, the *Brâhmana*), following, without any hinderance, his own vocation, should, with care, satisfy those which time brings on,* as well as those imposed on him by the king.† (189)

He, who robs the wealth of the villagers or breaks the established custom of the society, should be banished from the kingdom, after having been stripped off all his possesions. (190)

All should follow the words of persons who speak in the interest of a public body. He, who acts otherwise, shall be punished with the first form of penalty. (191).

The king should finish the business of persons who approaches him in the interest of a public body and send them away after having honoured them with gifts and [other] marks of royal favour. (192)

Whatever a person, sent out by a public body [on a public work] gets, he must make it over [to that body]. If he himself does not give it, he must be punished with eleven times [the amount]. (193)

Persons, conversant with Vêdás, pure-minded and shorn of avarice, should be placed at the head [of a public body] to administer its affairs. All should follow

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* Such as during an accidental calamity like a famine, etc., he should spend his money to help others and visit other peoples' houses.

† *i.e.*, Study of a particular subject or the celebration of a particular religious rite required by the king.

the words of those persons speaking in the interest of a public body. (194)

This, also, is the Law for (*S'reni*) a guild or company of traders and artisans, (*naigama*) persons of various castes coming from different countries for trading purposes and (*pâs'ândis*) heretics. The king should prevent dissensions [from taking place amongst them] and make them follow their previous callings. (195)

[LAWS RELATING TO NON-PAYMENT OF WAGES.]

[IF a servant,] receiving wages, refuses to do the work [stipulated for], he must pay double the amount [to his master], and in case of not receiving any payment an amount equal [to the wages]; all household articles and implements must be protected by the servants. (196)

A person, who makes [a servant] work for him without settling his wages, must be punished by the king with the tenth part [of the profit, to be realized] from his trade, cattle or corns; [and it must be paid to the servant]. (197)

To pay wages to [the servant], who transgresses time and place (*i e.*, who does not cultivate properly and in due time), and who decreases the amount of profit [by over expenditure], depends upon the will of the master. Something more [than the fixed wages] should be paid [to the servant], if he makes a greater outturn. (198)

If two persons cannot, jointly, finish a work, wages should be paid to them according to the extent of the work done. If they can finish it, the stipulated wages must be paid. (199)

If a carrier breaks a vessel without any accident or oppression of the king, he shall be made [to pay for

it]. By putting obstacles to carrying articles for a bridal party, he must be made to pay double the amount of his (own) wages. (200)

[If a servant gives up the work] at the time of his departure, [but while there is still time for engaging another servant, he should forfeit] one-seventh of his pay [as penalty]; if on the way, a fourth part; and if half way, all his wages. A master, dismissing [a servant under similar circumstances,] shall be punished. (201)

[LAWS RELATING TO GAMBLING AND BETTING WITH LIVING CREATURES]

IN a gambling match, where increase is made by a hundredfold betting, the keeper of the gambling-house should take five per cent. [of the earnings made by] a fraudulent gamester and ten per cent. [of the bet] from others (*i.e.*, those defeated.) (202)

He (*i.e.*, the keeper of a gambling-house) should, always, be protected [by the king from the fraudulent gamesters], and he must pay to the king his share as stipulated for. He should pay to the winning [gamester his due after collecting it] from the losing party. He should speak the truth and be forgiving. (203)

After having exacted his royalty, the king should make the losing party pay the winner his due in a place where the party consists of fraudulent gamesters and keepers; otherwise not. (204)

[Some gamesters should be appointed by the king] as judges of gambling-suits; and some, as witnesses. The king should make those, who play fraudulently or with a motive to cheat, first undergo the operation of the brandiron and then banish them [from the kingdom]. (205)

Inorder to keep information about thieves [who generally frequent there] a person should be appointed as a superintendent of gambling-houses; this should, also, be known as the Law in betting with living animals. (206)

LAWS RELATING TO THE USE OF ABUSIVE WORDS AND DEFAMATION.

WHETHER truly or falsely or by way of joke, if one vilifies another [of the same caste] as having a defective limb, or a defective organ, or suffering from a [vile] disease [like leprosy], he should be punished with a fine of half of thirteen *panas*. (207)

A king should punish, with a fine of twenty-five *panas*, [a person] vilifying another, by saying,—"I have known your mother or sister." (208)

Half [is the penalty of a superior caste, using abusive language] towards inferior castes. Double is the penalty, [for one who vilifies] other people's wives and persons of superior castes. Punishment should be meted in order of the superiority of *Varnas* (*Brâhmana*, *Kshatriyá*, *Vais'ya* and *S'údra*), and castes (*i.e.*, mixed castes.) (209)

In the case of a person, of an inferior caste, using abusive language towards one of a superior order, the punishment should be double or threefold. But when a superior caste vilifies an inferior one, he should be punished in order with half the penalty. (210)

In a case where one uses words destructive of [another's] arms, neck, eyes or thighs, the penalty should be a hundred *panas*. But in the event of hands or feet, ears or nose, the penalty should be half [the amount]. (211)

An incapable person, caluminating thus, should be punished with a fine of ten *panas*. But a capable person [on being punished] should have to furnish a surety for the protection of the person [abused]. (212)

When any defamatory language is used [against a person] which is likely to estrange him from his society, [the person using such a language] should be punished with the second form of pecuniary penalty. When the defamation relates to the second form of sin, the lowest form of pecuniary punishment should be his portion. (213)

Use of abusive language towards a person who has mastered the three Védás, towards a king or a deity [shall bring on] the highest form of pecuniary punishment. The second form of pecuniary punishment is [for the use of abusive language] towards caste and corporate bodies; and the lowest, for vilifying a village or country. (214)

[LAWS RELATING TO ASSAULT OR VIOLENCE]

A JUDGE should try a case, where there is no eye-witness, after carefully examining the marks and the motive [of assault], depending upon the rumour and fearing lest a false mark is made. (215)

When one throws, on another's person, ashes, clay or dust, the punishment, laid down in the scriptures, is a fine of ten *panás*. In the case of polluting by touches of an unholy thing, heel or saliva, [the fine] should be double [the amount]. [216]

This [Law] holds good in cases between persons of the same order and equal rank; double [between] other people's wives and persons of superior caste; and half [when the offence is committed towards] persons

of inferior castes. There should be no punishment, [if the offence is committed] out of mental derangement or drunkenness. (217)

The limb, of a person other than a *Brâhmaṇa* (*i.e.*, of an inferior caste), which inflicts pain on a *Vipra*, should be cut off; when any weapon is uplifted [for the purpose], the penalty should be the lowest form of pecuniary punishment; when it is merely touched [the fine] is half the amount. (218)

The penalty is a fine of ten and twenty *panas* [severally] when the hand or foot is raised up [for striking a person of the same caste]. The second form of pecuniary punishment [is the penalty] for all when they take up arms [for striking one another]. (219)

Ten *panas* [is the fine when one] pulls another [of the same caste] by holding his feet, hands, cloth or hand. [A fine of] a hundred *panas* [shall be imposed on a person] binding another with a cloth, handling him roughly, or pulling or striking him with his feet. (220)

A person, striking another with a piece of wood, etc., but without shedding any blood, should be punished with a fine of twenty-two *panas*. The penalty is double when marks of blood are seen. (221)

When hands, legs, or teeth are broken, ear or nose is lopped off, any wound is rendered fresh, or a person is beaten almost to death, [the person, who so strikes, should be dealt] with the second form of punishment. (222)

[If, by the assault,] one is rendered incapable of moving about, eating or speaking, if eyes, etc., are bored through, if neck, arms or thighs are broken, the second form of penalty [is to be imposed]. (223)

Double is the penalty, as mentioned before, when one person is assaulted or struck by many. Whatever is taken away, during an affray, must be returned [to the owner]; Law lays down that [the person who takes the article] must be punished [with a fine] double [the value of the article]. (224)

A person, who thus inflicts an wound [on the person of another], should be made to pay the cost of healing it and must be punished with the fine laid down for a particular affray [in which he may be involved]. (225)

For extirpating, rending, dividing into two parts and pulling down a wall, [the perpetrator] should be fined ten, twenty, or thirty-five, *panas* [respectively as compensation to the owner]. (226)

For throwing articles, that may give pain, into another's house or those, that may destroy life, [the person committing] the first [offence], should be compelled to pay sixteen *panas*; and the second [should be punished with] the second form of penalty. (227)

For striking small animals (as goat, etc.), shedding their blood, cutting their horns and severing their limbs, one should be made to pay a penalty of two *panas* and others in order. (228)

For cutting off their organs of generation or killing them, [one should be punished with] the second form of punishment and made to pay the owner the price [of the same]. Double is the penalty in offences relating to big animals like bull, etc.) (229)

[In offences relating to] the cutting of branches, and trunks and to the entire destruction of huge trees (like fig, etc.), and those which yield livelihood [to the owner, such as mangoe, etc.], the penalty is double the

twenty *panas* (*i.e.*, twenty, forty and eighty *panas* in order). (230)

Double is the penalty laid down [for cutting] trees grown near a monument, a cremation-ground, a boundary line, a sacred place, or a temple. (231).

Half, of what has been laid down before, is the penalty for cutting down groves, bushes, creepers, plants and medicinal herbs grown in places mentioned before. (232)

(LAWS RELATING TO ROBBERY)

To take a joint property or one not belonging to him, is designated *sâhasa* (robbery) in the *Smriti*. [A person, committing such an act but admitting it], should be punished with a fine double [the value of the article]; on denial, the penalty should be fourfold. (233)

He, who makes [another] commit theft or robbery, should be punished with [a fine] double [the value of the article. He, who makes [another] commit it by saying,—"I shall give you money," should be made to pay a penalty] four times [the value of the stolen article]. (234)

He,—who abuses and transgresses the orders of persons deserving respect, who beats his brother's wife, who does not give a promised amount, who opens the doors of a closed house [without the permission of the master], who injures his neighbouring landholder, persons born in the same family, or his own villagers,—should be punished with fifty *panas*. Such is the Law. (235—236)

He,—who of his own accord knows a widow, who does not exert to help a person seeking his protection from fear of thieves, who cries without any cause, a *Chandâla*, who touches a high-caste person, a *S'ûdra*,

who feeds religious mendicants at rites [performed for] the deities and departed manes, who swears improperly, who being himself unqualified performs a rite worthy of being celebrated by a qualified person, who cuts off the generative organ of a bull or of small animals, who misappropriates a public property, who destroys the embryo of a female servant, who without any justification renounces any amongst the following, a father, a son, a sister, a brother, a husband, a wife, a preceptor or a disciple,—should be punished with [a fine of] a hundred *panas*. (237—240)

For wearing a cloth, belonging to another, [brought for washing], a washerman should be fined three *panas*. For selling, hiring, mortgaging or giving it to another for use when solicited, [he should be fined] ten *panas*. (241)

Three *panas* is the penalty for persons giving evidence in quarrels between a father and son. He, who stands as a surety to them, is to pay a penalty of eight times three (*i.e.*, twenty-four) *panas*. (242)

He, who counterfeits or forges scales, or plates inscribing grants of land, or standards of measure and coins and makes use of them [as genuine], should be punished with the highest form of pecuniary punishment. (243)

The examiner of coins, and articles stamped with impression, who passes a counterfeit or a false or forged article for a real one, and a real one for a false one, should be punished with the highest form of pecuniary punishment. (244)

A quack [a physician without any pretence to the knowledge of the healing art], when meddling in the treatment of the feathery tribe or the quadruped, and

making a muddle of the same, should be punished with the lowest form of pecuniary punishment; [when meddling in the treatment] of ordinary mortals, the second form, [and when] of the king's officers, the highest form, of pecuniary punishments should be his portion. (245)

He, who binds a person who should not be bound, or who releases one fettered [by the king] before the final disposal of the case, should be punished with the highest form of pecuniary punishment. (246)

He, who pilfers [by a trick] one-eighth part of [grains, etc.,] while weighing by a standard measure, or in the scale [of a balance], should be made to pay two hundred *panas* [as fine]; [the penalty] is laid down according to the higher or lesser [weight of the article stolen]. (247)

For mixing spurious articles with (*i.e.*, adulterating) medicinal drugs, oily substances (*i.e.*, oil, clarified butter, etc.,) salt, scented rice, treacle, etc., one should be fined sixteen *panas*. (248)

[One], making a spurious imitation of earth, leather, threads, iron, bark or cloth, should be punished [with a fine] eight times the value of the saleable article. (249)

For mortgaging or selling a box closed,* or a vessel containing imitations of valuable articles, (such as musk, etc.), one should be punished according to Law. (250)

[If it is sold or mortgaged] for a lesser amount than a *pana*, [the penalty] is fifty; if for a *pana*, a hundred; and if for two *panas*, two hundred. [The amount of

* There are two boxes—one containing precious stones and the other false ones. If the former is shown at the time of sale or of mortgage, and subsequently cleverly substituted by the latter, the person, so doing, should be punished.

fine increases] with the increased value [of the articles.] (251)

The highest form of pecuniary punishment is laid down for them, who, knowing the standard value (of a thing) settled by the king, in a body so increase or decrease its value as is painful to the artist or the artisan. (252)

The highest form of pecuniary punishment is laid down for those merchants, who in a body obstruct the sale of foreign articles, (*i.e.*, do not purchase them at the price fixed by the king, in order to buy them cheap) and those who sell them [at a higher price.] (253)

Sale and purchase shall be conducted daily according to the value fixed by the king. The surplus, on the fixed value, is to be recognized as the profit of the trade. (254).

On indigenous articles, the trader, who sells them immediately after purchase, shall make a profit of five per cent., and ten per cent., on those coming from other countries. (255)

Calculating the intrinsic value of commodities and the charges for bringing them, the king shall so fix their price that the seller or buyer may not suffer any loss. (256)

[LAWS RELATING TO NON-DELIVERY OF ARTICLES SOLD.]

HE, who having received the value of a commodity, does not make it over to the buyer [when he demands it], shall be called upon to pay the value with profit or interest. If the purchaser comes from another country, the seller shall be made to pay [to the buyer] the profit that might have been made in that country. (257)

If the first purchaser [after having paid the price], does not take delivery of the article sold, it should be

sold again [by the seller]. Any loss [sustained in this transaction], because it is occasioned by the negligence of the first purchaser, must be his. (258)

But any deterioration, caused to the commodity by a calamity divine or regal, must be [compensated by] the seller, if he does not deliver it [to the purchaser] when asked to do so. (259).

If one re-sells [to another] an article, sold [to one], or a defective article for a sound one he, should be punished with double the value [of the article in question]. (260)

Having purchased commodities of trade, not knowing their exact value, a trader should not repent: if he does, he makes himself liable to a penalty of one-sixth [of their value.] (261)

[LAWS RELATING TO JOINT-STOCK COMPANIES, OR A NUMBER OF PERSONS CARRYING ON A TRADE.

A NUMBER of traders, carrying on a trade for making profit, shall share profit and loss according to their respective shares, or according to the compact made [between themselves.] (262)

[If any member of a company] does an act, forbidden [by the general body], or without their permission, or carelessly, and thereby causes a loss, he shall have to make good the same. [If one] protects [its interests] at a time of imminent danger, he shall be entitled to [an additional share of] one-tenth of the profit as his reward. (263)

The king shall levy a twentieth part [of the profit] as his royalty, because it is he who rules the market as the appraiser [of commodities]. What has been forbidden for sale and what is worthy of the royalty, even when sold, should go to him. (264)

He, who makes a false statement regarding the quantity of articles [in order to evade payment of proper duty], or he, who goes away from the place where duty is collected,—such a deceitful seller or buyer,—should be punished [with a fine] eight times the value [of the article]. (265)

If a person, engaged in the collection of customs duty, collects the same on articles carried on land, should be made to pay a fine of ten *panas*. [Similar should be the punishment of a person,] who, renouncing a neighbouring *Brâhmaṇa*, invites another. (266)

[If one of the partners,] after going to a foreign country, dies there, his share shall revert to his sons, relatives, kinsmen, or to his other partners who have returned; and, in their absence, to the king. (267)

They (*i.e.*, the members of a company) should drive away a deceitful partner, after having deprived him of his share, and should appoint, for an incapable one, another to conduct the business [on his behalf]. This law is, also, applicable to priests, cultivators and artisans. (268)

LAWS RELATING TO THEFT.

A PERSON, with whom stolen property is found, who has a special mark of a thief in him, who had been previously convicted of theft, and whose whereabouts are not known, may be arrested as thieves by officers who are empowered [for so doing]. (269)

Some others may be arrested on suspicion, (such as) those who do not give out their name or caste; those, who are addicted to gambling, women and drinking persons, whose mouth dries up and voice [falters on being questioned]: persons, who enquire [without any apparent cause] about another's property and house; those,

who secretly move about; those, who are lavish in their expenditure, without having any source of income; and those, who sell broken articles. (270—271)

If a person, who is arrested, on a suspicious charge of theft, cannot establish his innocence, the king shall compel him to return [or compensate] the stolen article and punish him like a thief. (272)

After having compelled him to return the stolen property [or to compensate its value], the king should destroy the thief with the various means of destruction. Having branded [the forehead of] a *Brâhmaṇa* [thief, he] should banish him from his kingdom. (273)

[If a person] is killed, or [any article or an animal] is stolen, the offence is to be laid at the door of the master [or protector] of the village, if he cannot find out the way by which the thief has made his escape. [If any theft is committed on a pasturage, the blame lies] with the master of the pasturage; if on a road or on lands other than a pasturage, the guard thereof [is responsible]. (274)

[If any theft is committed] on a boundary, the villagers are [either] to produce [the thief, or the master of that village], where his footmarks end. If, at a distance of two miles [and] in the midst of many villages, [the theft is committed,] five villages or ten villages (*i.e.*, the residents thereof, are to be held responsible).* (275)

[A king] should put to the operation of a *S'ûla* (iron pole), persons, who snatch away a prisoner, who steal elephants and horses, and who kill another forcibly. (276)

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* Responsibility, as described in this couplet and the preceding one, means that the persons, referred therein, are to make good the loss of the owner. It is, furthermore, mentioned, in a Commentary, that the king himself should make good the loss, if the parties responsible are unable to do so.

A pilferer of clothes and a pickpocket should have their thumbs and forefingers cut off. If, they commit the same offence, a second time, they should have a hand and a leg cut off. (277)

In thefts of trifling articles, (earthen vessel, etc.,) ordinary ones (clothes, etc.,) and valuable ones (gold etc.), the punishment is [to be determined], according to value (of things stolen). While inflicting punishment, place, time, age and power should be taken into consideration. (278)

The highest form of pecuniary punishment is [for the person], who knowingly gives food, residence, fire (for cooking, etc.), water, advice, implements and expenses either to a thief or a murderer. (279)

The highest [form of] punishment is for him who strikes another with a weapon or destroys an embryo. The highest or the lowest form of punishment [is to be determined, according to the merit of the murderer and the person killed] in killing a male or a female person. (280)

A dissolute woman, killing an embryo or a man, or destroying a bridge, if she be not *en ciente* [at the time], should be made to enter into the water, having a stone tied round her neck. (281)

A woman, who administers poison or puts fire [for destroying a house], who kills her husband, spiritual guide, or her children, should be killed by an ox, after having her ears, fingers, nose and lips cut off. (282)

The sons and friends, of a person, who has been surreptitiously murdered, should be immediately and severally accosted, if [the murdered person] had any

quarrel [with any person], and if his wives had been visited by other persons.* (283)

[Enquiries should, also, be made,] whether he had a longing for another's wife and possessions, and what sort of livelihood he did seek for and with whom he had gone out. Persons, living near the place of murder, should be gradually accosted [on the subject]. (284)

One, who puts fire to a field full of corns, a house, a forest, a village, a pasture, or a thrashing-floor, and one, who knows a king's wife, should be burnt down with the fire of *Veerana* (a kind of fragrant grass). (285)

[LAWS RELATING TO ADULTERY AND SEDUCTION.]

A MAN is said to commit adultery, when he is found holding the hairs of another's wife, when marks, immediately made or otherwise, of a lustful embrace, [are found on the person of the implicated man or woman or of both of them], and when both the parties admit their guilt. (286)

The holding of a cloth, worn round a woman's waist or of a covering of her breast, catching her by the hair or the hip, or by the thigh, holding an unseasonable and untimely *tete-a-tete* at an improper place, or sitting with her on the same seat, [also goes to establish the charge of adultery.] (287)

If a woman does a forbidden act, she should be made to pay a fine of a hundred *panas*; if a man, a penalty of two hundred *panas*, should be imposed on him. If they both commit forbidden acts, their punishment should be like that of adultery. (288)

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* It may, also, mean his wives and other dissolute women should be separately asked.

The highest form of pecuniary punishment is the penalty, if adultery is committed by a man with a woman of the same caste; the second form is [the penalty, when a similar offence is committed with] a woman of a lower caste; and death [is the penalty, when it is committed] with a woman of a higher caste. The cutting of the nose, etc., [is the penalty] for women. (289)

[A king] should inflict the highest form of pecuniary punishment [upon a person], who carries away a maiden, of the same caste, adorned [for marriage]; in ordinary cases the lowest form of pecuniary punishment should be his penalty. [In the case of carrying away] a maiden of a higher caste, sentence of death is laid down by Law. (290)

No offence is committed, if a maiden, of an inferior caste, is lustfully disposed; otherwise, there is a penalty [for the offence]. [If a woman, of an inferior caste,] is ravished [against her will with scratches on her person], made by nails, the cutting off of fingers [is the penalty]. Death [is the penalty, if a similar offence is committed with] a woman of a higher caste. (291)

For making known the real defects of a maiden, [one should be made to] pay [a fine of] a hundred *panas*; for making a false accusation, two hundred; for holding a sexual intercourse with a beast, a hundred *panas*. [The penalty, for a person], who knows a woman of an inferior caste or holds an intercourse with a cow, is the second form of pecuniary punishment. (292)

For knowing female servants, who are prevented, from holding sexual congress, by being shut up, by their husbands as well as those who live with their husbands, a man must be made to pay a penalty of fifty *panas*. (293)

For committing rape on female servants (who are prevented by their husbands to visit other people), one shall have to pay a fine of ten *panas*, according to Law. If many persons know a woman against her will, each of them should be fined twenty-four *panas*. (294)

If a public woman, after having received her hire, declines [to submit to a man's embraces], she shall have to refund double the amount; on her not receiving any consideration, [she] shall have to pay a like sum; similar is the punishment for a man. (295).

A person holding an intercourse [with his wife] at any other place but the sexual organ, or voiding water at the face of another person, or knowing a female religious mendicant, should be punished with twenty-four *panas*. (296)

The king, after having had [a person], knowing [a woman of] a degraded caste, branded on the forehead, with a [triangle-shaped] figure, [like] the generative organ of female, should have him banished [from the kingdom]. A *S'údra* [committing a similar offence], becomes degraded to the same caste. Death [is the penalty for] a degraded caste-man, who knows a woman of a higher caste. (297)

[MISCELLANEOUS RULES.]

THE highest form of pecuniary punishment [is the penalty of a person], who, while writing out the order of his king, makes additions or alterations therein, who knows another's wife, or who releases a thief. (298)

The highest form of pecuniary punishment is laid down for him, who [falsely] makes a *Bráhmana* eat the forbidden food; the second form, if a *Kshatriya*; and

the lowest, if a *Vaishya*; and half is the penalty, if a *S'ûdra* [is made to take such forbidden food]. (299)

One, who uses false gold;—or one, who sells forbidden meat;—should have their limbs severed, and be punished with the highest form of pecuniary punishment. (300)

[The driver] shall not be responsible for the offence committed by a four-footed animal (horse, etc.), if he cries out [go away, go away; [nor a thrower] for [that] committed by a piece of wood, a clod of earth, an arrow, a stone, arms and horses when in pair. (301)

If any harm is committed by a bullock, the string of whose nose has been torn off;—by a carriage, the yoke of which has been broken;—or by a cart, proceeding in an opposite direction;—the owner shall not be held responsible. (302)

If an owner, being himself capable, does not release others [from the attacks of] tuskers and animals having horns (like bulls or buffaloes,) he shall have to undergo the lowest form of pecuniary penalty; and twice as much, if he does not extend his help on being invited to do so. (303)

A person, calling a thief the paramour [of the lady of a house, in order to hide his shame], shall have to pay a fine of fifty *panas*. If he lets go [such a person], on receiving a gratuity, he shall be made to pay eight times [more than the amount of his illegal gratification]. (304)

One, who indulges in talks affecting the interests of royalty;—one, who vilifies the king;—or one, who discloses his secret counsels;—should have their tongues cut off, and be banished. (305)

One, who sells articles, lying on the body of the dead;—one, who strikes his preceptor;—or one, who

sits on a royal car or throne ;—shall have to undergo the highest form of pecuniary penalty. (306)

He, who pierces both the eyes [of another person] ; —he, who issues a proclamation hostile to the king ;— or he, who being a *S'údra* secures his livelihood by falsely displaying the marks of a *Bráhmaṇa* ;—shall have to pay a fine of eight hundred *panas.* (307)

Having re-tried the cases, that had been unfairly tried [for some improper consideration], the king shall punish the members [forming the Court], and the victorious] parties with a fine double of that of the defeated person. (308)

He, who being legally defeated, thinks "I am not defeated," and comes, again, [for an appeal], should be defeated (*i.e.*, should have his appeal dismissed) again, and be made to pay a double penalty. (309)

The fine, that has been realized by the king illegally, he shall make thirtyfold, and, after dedicating the same to Varuṇa, shall make it over to the *Bráhmaṇás.* (310)

CHAPTER III.

[REGULATIONS ABOUT *As'ouch* OR IMPURITY.]

[A BOY], less than two years old, [when dead] should be buried; thereafter no oblation of water should be offered [for him]. Persons, of a higher age, [when dead] should be followed, by their kinsmen, to the cremation ground. Reciting Yama *Sukta** and Yama *Gâthâ*,† he [*i.e.*, the dead body] should be burnt [by them] with *Loukika* (ordinary) fire. [If the person dead] had been invested with the sacred thread, or if he had been a *Brâhmaṇa*, who had consecrated the sacred fire, [the dead body should be consumed with the *âhitâgni* or the sacred fire], or else according to one's own means.‡ (1—2)

Within the seventh or the tenth day, kinsmen (*i.e.*, persons qualified to offer oblations of water and funeral cakes), with their faces turned towards the quarter of the departed manes (*i.e.*, the south), shall approach [a pool of] water, for offering water [to the departed person] with the *Mantram*,—"*Apanas Shoshuchadagham.*" (3)

The rite, of offering water, should be performed for the deceased maternal uncle and preceptor. If one wishes, he can offer water for a deceased friend, a daughter, a sister, a sister's son, a father-in-law and a *Ritwij* a (priest). (4)

Having controlled their speech, they should, once

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* A Vedic Hymn lauding Yama—the Deity of Death.

† A religious verse, but not belonging to any of the Védás.

‡ According to the means of persons cremating the dead body should be decorated with a valuable cloth or an ordinary one, and should be burnt either with the sandal wood or the ordinary log.

daily, offer water, [mentioning] the name and family [of the deceased]. [The rite, of offering] water, should not be performed by *Brahmachárins* or outcastes. (5)

Heretics; persons, who being qualified do not enter into any order; thieves; a woman, who kills her husband; one, who kills her embryo; those women, who drink wine; and those, who commit suicide;—are persons for whom no impurity is to be observed and no water is to be offered. (6)

[Elderly persons] should remove their grief [by reciting anecdotes] from ancient histories, after they had bathed, offered oblations of water, got up from the bathing place, and sat upon a place covered with tender grass. (7)

He is foolish, who considers, as eternal, the existence of human beings, which is [as worthless] as the trunk of the plantain tree and as transient as bubbles. (8)

If this body, originated from the five elements, by the fruit of deeds acquired by one's own person, is dissolved into the five elements, what is there to repent for? (9)

The earth shall meet with destruction, [so shall] the surging deep and the deities. Why shall not then the world of mortals meet with destruction? (10)

The departed person shall, reluctantly, eat the phlegm and tears discharged by his own people. Therefore one should not weep, and must perform funeral rites proportionate to one's might. (11)

Thus hearing [many counsels, they] should go home, [the elders being] preceded by the boys. [Arrived] at the gate of the house, they should cut *Nimva* leaves with their teeth. (12)

Having rinsed their mouth, touched fire, water, cow-dung, white sesame seeds, and placed their feet on a stone, they should gradually enter the house. (13)

This rite of entering the house [is ordained] for all persons touching the dead body. Wishing for immediate purification, one should bathe and perform [the *yogic* process] *prâṇâyama* (suppression of vital airs). (14)

By performing the funeral rite for his preceptor, parents and teacher, a *Brahmachârin* continues to be such. But he should not live with, or partake of, the food of those [who are impure]. (15)

[Kinsmen] should partake of food purchased or acquired [without solicitation] and sleep separately for three days. Funeral cakes and boiled rice should be offered to the departed manes, according to the rite of *pitṛiyajña** (16)

Water and thickened milk, [kept] in earthen vessels, should be placed in the sky (*i.e.*, a loop or swing made of rope). The rites of *Vaitana*† and *Upâsanâ*‡ should be performed according to the Vedic injunctions. (17)

[The period of] impurity, consequent upon death, is three nights, [for those who are qualified to offer oblation of water]; and ten nights, [for those who offer funeral cakes].§ [Impurity, consequent upon the death of a child,] less than two years old, [affects] both the

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* Offering libations of water every day to the deceased ancestors.

† A sacrificial rite of offering oblations to the Three Sacred Fires.

‡ The rite of offering oblations, morning and evening, to the Household Fire.

§ A Brahmana is to observe impurity for ten nights, on the death of a kinsman, for whom he is to offer *pinda*. The period of impurity is limited to three nights, when one, after the seventh generation and within the tenth, dies.

parents. Impurity, consequent upon a birth, is for the mother only. (18)

The impurity, consequent upon the birth of a son, is for the parents, [but not for *Sapinda* kinsmen]. But the impurity of the mother remains unaffected (*i.e.*, lasts for ten nights], on account of her having seen the blood.* The day [on which a son is born], is not considered impure [for the father to perform any rite], for ancestors are born [as sons.] (19)

If, within the period of impurity, [another], consequent upon [any domestic occurrence like] birth or death [takes place in the family], purification is effected with the last day of the first impurity. In an abortion, the nights, equalling in number the months of conception [form the period of impurity and], will bring about purification. (20).

Immediate [is the purification for the death of] those who are killed by the king, a cow, or a *Bráhmana*, [as well as] those who commit suicide. A person, residing in a distant country, shall observe the remaining period; when the full term is completed, purification [is obtained] by offering water.† (21)

[The period of impurity] for a *Kshatriya* is twelve days, that for a *Vaishya* is fifteen days, that for a

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* The meaning is that the impurity of the father is removed immediately after bathing; but that of the mother lasts for ten nights.

† The Bombay Text differs from the Bengal Edition. We have given the Bombay reading in the Text. The interpretation of the Bombay Text is as follows:—"If a person, living in a distant country, hears of the death of a *Sapinda*, he must observe the days, remaining to complete the full term, as the period of impurity. If he hears of it, after the expiration of the full period, he must observe *ashoucha* or impurity for three days."

S'údra is thirty days, and half of that period is for well-behaved [*S'údras.*]* (22)

Immediate is the purification, [if a child dies] before teething; one day and night is laid down in the *Smritis*, [as the period of impurity, if a child dies] before the *Chúdâ*† ceremony is performed; three nights [form the period, if he dies] before being invested with the sacred thread; and after that, ten nights [constitute the period of impurity.]‡ (23)

A day [effects] purification, [on the death of] a maiden,§ not given away in marriage; a child; a preceptor; a pupil; a person, well-versed in the *Védâs* with their *angas* (auxiliaries); a maternal uncle; and a person, studying the same branch of the *Védâs.* (24)

[On the death of] sons other than *ouras'a* (own begotten); a wife, living with another person; and on the death of the king of the country;—one day [effects] purification. (25)

[The dead body of a *S'údra* shall never be followed by a *Brâhmaṇâ*; nor [that of] a twice-born one. If he follows, he shall be purified by bathing in water, touching fire and eating clarified butter.|| (26)

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* There is, again, a difference in reading. The first line of the 22nd couplet, as found in the Bombay Text, does not occur in the Bengal Edition. Its interpretation is as follows :—If one hears of a death after the expiration of full one year, he attains purification by offering water only.

† The cremony of tonsure.

‡ This *S'loka* does not occur in the Bombay Text but it has been given in a foot note of the *A'nandâs'rama* Edition.

§ According to the Text of *Vrihaspati*, the period of impurity, on the death of a maiden, extends to the fourth generation.

|| This *S'loka* does not occur in the Bombay Edition.

There is no impurity for kings ;* for persons, killed by lightning ; [for those killed] for kine and *Brâhmaṇâs* ; and in the battlefield, [as well as for those] whom the king wishes [to have for state business]. (27)

[Purification is immediate] for sacrificial priests, for those initiated for the celebration of sacrifices, for those engaged in the performance of sacrificial rites, for those, who constantly perform sacrifices, for those, who practise penances, for religious students, for those, who make gifts and for those who know *Brahma*. (28)

Immediate purification is laid down in a gift, marriage, sacrifice, war, devastation of the country, calamity and distress (famine). (29)

[Purification is effected] by bathing, [of a person] touched by a woman in her menses, or by one who is impure [on account of a birth or death]. If touched by such a person, [one] should rinse the mouth, recite the *Mantrams*,—(*Apohistha*, etc.,) and the *Gâyatrî*, once, mentally. (30)

Time (ten days), fire, action (bathing, etc.), earth, air, mind, spiritual knowledge, austerity, water, repentance and fasting,—all these are the instruments of purification. (31)

Charity purifies the perpetrators of forbidden acts ; current, the rivers ; earth and water, those articles that are worthy of being purified ; and renunciation, the twice-born. (32)

Austerity [purifies] those, who are well-versed in the *Védâs* ; forgiveness, the learned ; water, the body ; recitation [of the sacred verses], those, who have their sins concealed ; and truth, it is said, the mind. (33)

* The meaning is that impurity does not prevent a king from transacting State business.

Practice of the duties of one's own caste and order, and worship of the *Brâhmaṇâs*, are [the instruments of] purification of a soul that considers this body as [one's] own; knowledge [is the purifier of] intellect; and the knowledge of *Is'vara* (the Creator) is the purifier of individual soul. This is approved by great men (*i.e.*, like Manu and others. (34)

PROCEDURE NOT USUALLY PROPER FOR A CASTE BUT ALLOWABLE IN TIMES OF EXIGENCY OR CALAMITY.]

IN times of extreme distress, a *Brâhmaṇa* can live by the occupation of a *Kshatriya* (*i.e.*, by adopting a military life), or by that of a *Vaishya* (*i.e.*, commerce and agriculture). Getting over that (distress), he shall, after purifying his own self [by penances], wend a [righteous] way. (35)

Even when [adopting] the life of a *Vaishya* for maintenance, he shall never sell fruits, precious stones, linen cloth, *Soma*-Plant, men, *Apupa* (a small round cake of flour), a creeper, sesame seeds,, boiled rice, treacle, any corrosive or acid substance, curd, thickened milk, clarified butter, water, weapons, spirituous liquor, wax, grapes, honey, shell-lac, *Kus'â*-grass, earth, hide, flowers, blanket, hairs, butter-milk, poison, land, silk-cloth, indigo-dye, salt, meat, a whole-hoofed animal (as a horse, etc.), lead, vegetable leaves, wet medicinal herbs, incense, [wild] animals, as well as scents. But for religious purposes he can sell sesame seeds by taking an equal quantity of rice [in exchange]. (36—39)

Shell-lac, salt and meat, when sold [by a *Brâhmaṇa*] make [him] outcasted. [The selling of] milk, curd and wine degrades [him] to an inferior caste (*i.e.*, makes him a *S'ûdra*). (40)

If a *Bráhmana*, in times of extreme distress, accepts gifts [from any one,] or takes his food anywhere, he is not affected by sin, for he is like the Fire or the Sun. (41).

Agriculture, fine arts, teaching for money, usury, driving carts for hire, use of hilly woods and twigs, service, [use of articles grown in a] marshy place, [seeking refuge with] the king, and begging alms, are the means of livelihood in times of extreme distress. (42)

Remaining hungry for three days, he may steal rice from a caste other than a *Bráhmana*. When after taking it, he is charged [with theft], he must speak out all religiously. (43)

Being informed of his conduct, family, character, his knowledge of *S'ruti*, his studies, austerity, [and the number of] his family members, the king shall settle on him an honest mode of living. (44)

[REGULATIONS RELATING TO VA'NAPRASTHA, OR THE THIRD STAGE OF LIFE.]

ENTRUSTING the son with the care of his wife or followed by her, a *Vánaprastha*, (*i.e.*, a person desirous of entering upon the third stage of religious life,) renouncing carnality, shall, with [his] Sacred Fire, and intent on performing religious meditation, proceed to a forest. (45)

With corns, grown on a field not tilled, he shall offer oblations to the Fire, to the departed manes, to the the Deities, guests and servants. Bearing nails, matted locks and beards, he should meditate on his own self. (46)

Amassing money [sufficient to meet the expenditure] for a day, or a month, or six months or a year, he

should distribute the remnant in the month of *As'vin* (September). (47)

[He should] be shorn of pride, bathe thrice, must not accept gifts, [and should be given to *Vedic* studies, be charitable and devoted to the well-being of all creatures. (48)

He should use his teeth for a mortar (grinding grain to be eaten between his teeth), eat fruits ripened in proper time, and break every thing on stones. He should perform the rites laid down in the *Védás Smritis* and other [S'ástric works], with the juice of fruits. (49)

He should spend his time with the celebration of *Chandráyana** or should always live with hardship.† He should take his meals after the expiration of a fortnight or after the day is over. (50)

Being purified, he should sleep in the night on an open ground and spend the day with [standing on] the fore-part of the foot, or by standing, sitting, travelling or practising Yoga. (51)‡

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* A religious observance or expiatory penance regulated by the moon's age; in it the daily quantity of food, which consists of fifteen mouthfuls at the Full Moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the New Moon, and is increased in like manner during the bright fortnight.

† The word in the Text is *Krichha*, which may mean hardship or bodily mortification. The Commentators mention *Prajápatya* as one of the forms of hardship, *i.e.*, a person must give up the whole of his property before he enters upon the life of an ascetic and must, therefore, put up with all sorts of hardship originating from want of money.

‡ The Bombay reading as quoted in the Text differs from it—but the purport is almost the same.

He must live within five fires* during the summer, sleep on the bare sacrificial ground in the rainy season, [always] put on wet cloth in the dewy season, [and thus] practise austerities according to his might. (52)

He must not be enraged with him who pierces him with a thorn, nor pleased with him who pastes him with sandal, but he should be impartial towards him and him (*i.e.*, towards the both.) (53)

Or putting the fire within his own self, he should dwell under a tree and live on a restricted diet, or he should beg from the retreats of [other] *Vánaprasthas* [the quantity of food which may] keep the body and soul together. (54)

Or collecting it from a village, he should, having controlled his speech, eat eight handfuls. Or leaving on air, he should proceed towards the north-east quarter till the destruction of his body. (55)

[DUTIES OF A YATI, OR ONE WHO HAS RENOUNCED THE WORLD.]

HAVING performed duly the *Prâjâpatya* Sacrifice (*i.e.*, giving away his entire property) with all the *Védás* as presents, and thereafter, having placed all the Fires within his own self, [one is entitled] either from the Forest (*i.e.*, *Vánaprastha* order) or from the House (*i.e.*, *Gárhastya* or Domestic order) [to enter upon the life of a Yati]. (56)

[He, alone, is qualified to do so], who has studied the *Védás*, who has practised recitations (of the sacred verses] who has a son, who has given food, who has

* Practising penance with four fires and the Sun.

maintained the Sacred Fire, who has celebrated Sacrifices according to his might, and who has concentrated his mind upon [the acquisition of] emancipation. (57)

He should be given to the well-being of all creatures, be of a quiescent soul, carrying three staffs* and a *Kamandalu* (water pitcher), should live alone, wander about and resort to a village for begging alms. (58)

Being attentive, without having his qualifications noticed [by the householder] and shorn of avarice, he should, in the last part of the day, beg alms in a village where no mendicant had gone before, sufficient to keep his (body and soul together). (59)

The vessels [used by a *Yati*], should be made of earth, bamboo, wood or bottle-gourd. Their purification [is effected] with water or the touch of down grown on a cow's tail. (60)

Having withdrawn the senses from their objects, relinquished attachment and envy, removed [all sources of] fear to creatures, a *Bráhmana* becomes immortal. (61)

The purification of the mind should be particularly made by a *Vikshu* (mendicant) for the purpose of acquiring true knowledge and singular power [in the practices of meditation, concentration, etc]. (62)

Residence in the [mother's] womb, as well as going to hell, brought about by [the perpetration of forbidden] acts, mental afflictions, diseases, miseries, decrepitude, disfigurement (brought about by lameness, blindness, etc.), birth in a thousand species, non-attachment for

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* A religious mendicant or a *Sannyásin*, who has renounced all worldly attachments and who carries three long staves tied together so as to form one in his right hand. According to Manu, "one, who has obtained command over his mind, speech and body (or thought, word and deed).

disired-for objects and attainment of what is not liked, should be thought of. By the *yoga* of meditation he should see the subtle soul abiding in the Great Soul. (63—64).

(Following a particular) *ás'rama* (stage or mode of life) is not the cause of religion. He, alone, is [a religious man], who practises [all the regulations laid down for each order]. Therefore, one should not treat another in a way which is distasteful to his own self. Truthfulness, non-stealing, absence of anger, modesty, purity, intellect, patience, absence of pride, restraint of the senses and spiritual learning—all these are spoken of as religion. (65—66)

[SPIRITUAL SCIENCE AND THE FORMATION OF* HUMAN BODY.]

As scintillations come out from a red-hot iron ball so individual souls emanate from the Great Soul. (67)

Of them, every individual soul does some deed, righteous or sinful, either of its own accord, or by nature, or by habit (the outcome of pristine *Karma*) (works). (68)

The imperishable [Soul is] the cause [of the universe]; the conscious [Soul] is independent; *Brahma* is the master of *gunás*† and not subject to any. It is

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* In the Bombay Edition this Chapter has been included within that on *Yati.*

† We find three universal tendencies, or forces acting on the face of creation. There is the chaotic or disorganizing tendency which leads everything into confusion; there is the isolating tendency, by which every object tries to secure an individual position of its own and there is the harmonising tendency by which every object gravitates to a centre in creation and which tries to bring all objects of creation into one universal order. These three universal tendencies are inherent in creation, both, animate and inanimate, and every form of growth is dependent upon the working of these tendencies. They are not th

unborn but is being described as born for its having assumed a body. (69)

As at the beginning of creation he creates ether, air, fire, water and earth, successively investing [them] with one more *guṇa* (quality),* so he himself takes those [elements] when he takes birth.† (70)

The Sun is gratified with oblations; from it [originates] rain; from it grow corns and herbs [forming] the food-stuff, which, in the shape of *rasa* (constituent fluid of the body) becomes semen. (71)

In pure (*i.e.*, not affected by bad bile, etc.,) blood and semen [originating] from the union of a man and woman, the sixth (*i.e.*, the *âtman* or soul), the lord [of the universe,] takes himself, simultaneously the five elements. (72)

[The five] instruments of sensation (*i.e.*, the eye, the ear, the nose, the tongue and the skin), the instruments of action (*i.e.*, the organ of speech, the hands, the feet, the organ of excretion and the organ of generation), the mind, [the five] vital airs, knowledge, duration of life, happiness, steadiness, the faculty of retention, passion, sorrow, desire, egoism, exertion, form, color, vice, envy,

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materials or ingredients which form all the objects of nature but the laws that regulate their creation—the inherent energies or tendencies. The first is called the *Tâma-guna*; the second, *Raja*; and the third, *Sattwa*.—M. N. DUTT's *Outlines of Hindu Metaphysics.*

* Five elemental particles produced the five elements, namely, (1) ether or the vehicle of sound; it has the property of audibleness; (2) air, sensible to hearing and touch; (3) fire, sensible to hearing, touch and sight; (4) water, sensible to hearing, touch, sight, and taste; (5) earth, sensible to hearing, touch, sight, taste, and smell.

† In this *S'loka* the author describes the method by which the soul assumes a body.

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prosperity and adversity,—all these are born with the soul [as the result of its pristine deed] when the limitless [Great Soul] wishes to be limited (*i.e.*, born as the individual soul). (73—74)

In the first month [of conception], [the sixth] *dhâtu* (*i.e.*, the soul), being invested [with the five elements], remains in a liquid form. [In the second month, it is converted into] a ball of flesh; in the third, it is invested with limbs and the organs of sense. (75)

The unborn soul takes, in the third month, from ether, lightness, subtleness, and audibleness, the organ of hearing and strength; from air, the organ of touch, the power of exerting, the movement of limbs and hardness; from fire, the organ of seeing (eye), the digestive power, heat, form and beauty; from water, the organ of taste (tongue), watery substance, coolness, tenderness and liquidity; from earth, the organ of smelling (the nose), the power of smelling, heaviness and the corporal frame. Thereafter it moves. 76—78)

By not giving what a woman, in pregnancy, wishes for, the embryo meets with some shortcomings, either [in the shape of] disfigurement or death. Therefore what is liked by [a pregnant] woman must be gratified. (79)

The limbs attain to firmness in the fourth month, and blood is engendered in the fifth. In the sixth, originate strength, color, nails and hairs. (80)

In the seventh, it is invested with mental faculties, consciousness, arteries and nerves. In the eighth, skin and flesh become hardened, and [the embryo] is invested with the retentive faculty. (81)

[In the eighth month,] *ojas* (vitality-giving liquid) runs, again and again, towards the mother and the em-

bryo. Therefore, a child, born in the eighth month, is deprived of its life. (82)

Either in the ninth or the tenth month, [the foetus] comes out in a feverish state, [driven] by the wind of labour-pain, through the canal of the organ, like an arrow. (83)

His six sorts of body* contain six skins,† six limbs, and three hundred and sixty bones. (84)

There are sixty-four [bones at] the teeth with those at the roots thereof (*Sthâla*); nails are twenty; *S'atâkâs* (bones, forming the root of the fingers and toes,) [are, also, twenty]; their position is fourfold (*i.e.*, two feet and two hands). (85)

Sixty bones [form] the fingers (*i.e.*, each finger having three bones); two bones [belong to each] heel; four [bones], are in the [four] ankles; elbow-bones are four; similar [is the number of bones, existing in] the legs, from the ankle to the knee. (86)

To the knee, cheek, thigh, hip, shoulder, the part between the ear and the eye, the palate, and the buttock,—to each of these have been assigned two bones. (87)

There is one bone in the organ of generation and forty-five [bones] are on the back; fifteen bones [are in the] neck; collar-bones are two; and there is one bone in the chin. (88)

[Two are], at the root of the jaw, and the same, in the forehead and the *ganda* (*i.e.*, the whole side of the face including the temple). There is a (thickset) bone

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* The body, invested with [sixfold fires, or made of six substances, as blood, flesh, *medas* (fat or marrow, supposed to lie in the abdomen), bone, marrow of the bone and semen.

† Six sorts or layers of skin formed by the blood, etc.

called *ghana* in the nose. Sidebones (*i.e.*, those in the part of the body below the armpit), with those at the roots and *arvudas* (smaller bones connected therewith), are seventy-two [in number]. (89)

There are two bones in the temples; four, in the skull; and seventeen, in the breast. This is (*i.e.*, three hundred and sixty) the aggregate collection of bones in a man's [body]. (90)

Savour, color, odour, tangibility and sound are called *vishayâs* or the objects of perception. The nose, ear, tongue, skin and the eye are the [five] *Indriyás* or the instruments of sensation. (91)

The hands, the organ of excretion, the organ of generation, the organ of speech and the feet, are the five [instruments of action]; and mind is to be known as both the organ of sensation and action. (92)

The navel, *ojas** (vitality-giving liquid), the organ of excretion, semen, blood, the two temples, the head, the shoulder, the throat and the heart are [briefly] the abodes of *Práṇa* (the vital air.) (93)

Marrow, flesh, the lungs, *klomâ* (the organ of thirst), the liver, the spleen, the finer intestines, the two kidneys, the urinary bladder, the receptacle of excreta, the receptacle of undigested food, the heart, the grosser intestines, the anus, the belly, and the abodmen are mentioned in detail [as the abiding places of *Práṇa*.] (94—95)

The pupils of the eyes, the two joints between the eyes and the nose, the two orifices of the ears, the lobes of the ears, the two ears, the two temples, the two eyebrows, the two gums, the two lips, the cavity of the

* A kind of liquid substance existing near the lotus of the heart, which distributes vitality all over the body.

loins just above the hips, the two hipjoints, the two testicles, the two kidneys, the thorax, the breast, the tonsil, the buttock, the balls of flesh lying on the hips and the thighs, the palate, the belly, the receptable of urine, the urinary bladder, the head, the two cheeks, the two uvulas, any low or depressed part,—all these parts of the body, as well as the two white parts of the pupils, the two feet, the two hands, the heart, and the nine apertures (*viz.*, the two eyes, the two ears, the mouth, the organ of excretion and the organ of generation),—are the abiding places of *Prâṇa*. (96—99)

[Besides these, there are, in this body,] seven hundred arteries, nine hundred ligaments, two hundred vessels and five hundred muscles. (100)

The vessels known as *s'irâs* and *dhamanî*, are twenty nine *laks*, nine hundred and fifty six [in number.] (101)

The beards and hairs of human beings are known as being three *laks* [in number] ; there are one hundred and seven vital parts and two hundred joints. (102)

The extremities of the hairs of the body, together with the pores for letting out perspiration,—each being of the size of an atom and separated from each other by the measure of an atom floating in the sunbeam,—number fifty-four *kotis*, sixty-seven *laks* and fifty thousand. If any [of you, O hermits,] knows the number and position of all these, [he is, indeed, the foremost of *Yogins*.] (103—104)

[Under normal condition of things,] nine handfuls of (*rasa*) lymph or chyle, ten handfuls of water, seven of excreta, and eight of blood, have been mentioned [as existing in the body.] (105)

Six [handfuls] of phlegm ; five, of (*pitta*) bile ; four,

of urine; three, of (*vasâ*) myosin; two, of (*meda*) fat; and one, of marrow;—[are in the body]; half handful of (marrow, as well as of phlegm,) *ojas* (vitality-giving liquid), and semen, is in the head. He only is conversant with [the road to] emancipation, who knows this body to be frail. (106—107)

There are seventy-two thousand vessels, emanating from the heart, called *Hitâhita.* In their midst is a plexus, effulgent like the Moon, at the centre of which is stationed the soul like a stationary lamp. He, who knows it, is not born, again, in this world. (108—109)

The *A'ranyaka*, that I have received from the *A'ditya*, should be known, as well as the *Yoga* system expounded by me, by him who wishes to practise *Yoga*. (110)

Having withdrawn the mind, understanding, retentive faculty and the senses from all their objects, the soul,—the lord, that is stationed like a lamp in the heart, should be meditated upon. (111)

Duly studying the eternal *Sâma* hymns and from a careful practice thereof, one [gradually] knows the great *Brahman*. (112)

Aparântaka, Ullopya, Madraka, Makari, Ouvenava, Sarovindu, and Uttara—these Gâthâs of the Rik, besides Panikâ, Daksha and Brahma hymns—should be sung accompanied with a thought for emancipation [which is acquired] by the practice thereof. (113—114)

Persons, conversant with the science of *Vinâ* music, experts in *S'ruti* (a division of the octave) and *Jâti* (the seven primary and eleven subsidary notes of Indian Gamut), and those proficient in the knowledge of *Tâla* (Time), arrive, without any exertion, at the road which leads to emancipation. (115)

If a vocal musician, by his singing, does not attain to the most exalted station, he, however, becoming an attendent of Rudra, sports with him. (116)

The soul is without any limitation; it is called limited, when it assumes a body; from the [Great] *A'tman* emanates the entire universe and from the universe springs the body. (117)

(The Audience putting the Question :)—Tell us how this universe, consisting of the celestials, *asuras* and the mankind, emanates from the [Great] Soul and how the body springs into existence from the universe; we cannot conceive it [properly]. (118)

(Yajñawalkya replies :)—The Purusha,—having a thousand hands, feet, eyes and heads, and effulgent like the Sun, that is seen by removing the net of (*moha*) delusion (which makes men regard the body as the soul), —is the Soul, *Yajña* and Prajâpati of the universal form. He is identical with the universe and becomes *Yajña* in the shape of food. (119—120)

Most excellent juice originates from the food that is dedicated to a Deity. This juice, propitiating the Deities [unites] the sacrificer with the fruits (*i.e.*, desired-for objects). (121)

[Driven] by the wind, [it] reaches the Moon; aided by its rays, it reaches the solar region, replete with the *Rich*, the *Yajus* and the *Sâman*. (122)

Then from its own region the Sun creates the most grateful nectarine juice, from which originates this universe consisting of the mobile and the immobile and the means of sustenance (*i.e.*, *anna* or food-stuff). (123)

From that food-stuff originates again sacrifice, again food, and again sacrifice,—thus the wheel [of the

universe], without any beginning or end, [is continually] revolving. (124)

The soul is without any beginning; nor the Great Soul (or Purusha) has any beginning. But the Purusha has a relation [with the body] acquired by deeds—the result of delusion, desire and envy. (125)

The [four] *Varṇas* (the *Brâhmaṇa, Kshatriya, Vais'yâ* and the *S'udra*) have, in order, originated from the mouth, the arms, the thighs and the feet of that [Purusha], the First Deity having a thousand head, etc., described by me before. (126)

The Earth has originated from his feet; the celestial region or heaven, from his head; the vital airs, from his nose; the quarters, from his ears; the wind, from his skin; and fire, from his mouth. (127)

The Moon [has originated] from his mind; the Sun, from the eyes; the sky, from the navel, as well as the entire universe consisting of the mobile and the immobile. (128)

(*The Audience putting the Question* :)—*O Brâhmaṇ,** if this be so, why is he born in the lower order of beings? Why should that *I's'vara*† be affected by evil deeds and desires?‡ (129)

Why [shall] not pristine knowledge [come to a person], who is invested with the instruments thereof, (such as the mind, etc.)? And why does not the Omnipresent (Purusha) feel the miseries of all creatures? (130)

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* One conversant with the knowledge of the Supreme Brahman.

† When the Supreme Brahman is invested with the *gunás*, he is called *I's'vara* or the Creator.

‡ The argument is:—While that Purusha is *I's'vara*, the Supreme Lord and Creator, why should he be then, under the influence of evil deeds, begotten by stupefaction, desire or envy, which, alone, may explain for his birth in the lower order of beings?

(The following are the Replies :)—The *Jiva* (individual soul), [affected] by the sins, begotten of acts, the mind, speech and the body, comes by birth [to live amongst] degraded people, birds and stable objects,* and in hundreds of other species. (131)

As there are endless mental tendencies of embodied creatures in [various] bodies, so are the forms of bodied beings in all [their] births. (132)

The fruit (good or bad), of [some] deeds, comes in the next birth; that of some, in this world; and that of some, either in this, or in the next, birth. There (*i.e.*, in the [appearance of the fruits of deeds) the inclination of the mind is necessary. (133)

[One] thinking [steadfastly of robbing another's wealth, one thinking of injuring [others], or one given to the pursuit of unreal objects, is born in degraded orders (as *Chandáláś*, etc.). (134)

An untruthful person, a slanderer, one giving vent to harsh words, or one speaking of contradictory statements (mentioned in the *Puránás*), is born in the species of birds and animals. (135)

One, who is addicted to theft; one, who knows another's wife; or one, who slaughters animals unfairly;—is born amongst stable objects. (136)

One, who knows self, is endued with purity, is self-restrained, practises austerity, has controlled his senses, performs religious rites, has mastered the *Védás*; or one, who is pervaded by the *sattwa* (harmonizing tendency); is born amongst the Celestials. (137)

One, who is given to evil deeds, is impatient, is addicted to worldly objects; or one, who is pervaded

* It has, after all, now, been proved that there is life in stationary objects like the stone.

by the *rajas* (self-centering tendency), comes by a human birth after death. (138)

One, who is always sleepy, cruel, avaricious, atheistic; [or one], who always begs, is shorn of the power of discrimination, performs forbidden acts, and is pervaded by [the *tamas* (disorganizing tendency)];—is born amongst birds. (139)

Travelling in this world under the influence of the *rajas* and *tamas* and endued with many harmful mental tendencies, [the individual soul] attains [repeatedly] to *Samsâra* (the cycle of births and the miseries consequent thereon). (140)

As an unclean mirror cannot admit of form and light [being reflected on it], so the soul, not fully developed by the result of former acts, cannot come by the knowledge [of pristine deeds]. (141)

As the sweet juice,—though existing in an unripe sour cucumber,—is not perceived, so the knowledge,—derived from the meditation of the higher problems of existence,—[is not perceivable although existing] in a soul not fully developed. (142)

As an embodied creature experiences all sorts of pleasure and pain,—which are felt by all,—in his own body, so a *Yogin* (*i.e.*, one, who has withdrawn his mind from all external objects and conquered the sentiment of mine,)—who is liberated,—does not come by the pain which [affects] all. (143)

As the sky *(âkâsha)*,—though itself one,—appears diversified [as reflected] in various vessels; as the Sun [appears as multiform] in various pools of water;—so the one soul appears as many [being subject to *upâdhis* or limitations]. (144)

Brahma (the soul), ether, air, fire, water and the earth are [the six] elements; these [*i.e.*, the five elements, excepting the soul,] are to be apprehended (*i.e.*, gross); and the soul [is the apprehender*];—from them has emanated [the universe consisting of] the mobile and the immobile. (145)

As a potter makes an [earthen] pot by placing an earthen clod on his wheel; as a builder builds a house with twigs, earth and wood; as a goldsmith makes articles of [various forms] merely with gold as his ingredient; as a sikworm makes a web with its own saliva;—so the soul, taking all the elements (earth, etc.,), and the instruments of sensation (eye, etc.), creates, in various orders, bodies—fettered by the fruits of deeds. (146—148)

As the great elements (sky, air, etc.) are real (*i.e.*, their existence is an established fact), so is the soul. Otherwise (*i.e.*, if the soul be not other than an organ of sensation), who sees, with another, [the same object] seen by one, eye ?† (149)

Who, hearing again the words—heard once before, can recognise them [to be the same]? Who gets the recollection of past deeds and who sees dreams ?‡ (150)

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* The soul is the conscious element, that apprehends and perceives all; the other five elements, which are unconscious, are also, perceived by the soul. The conscious soul uses the five elements, which are by nature unconscious, in the work of creation.

† If the soul be identical with the organs of sensation, then a person, seeing an object with one eye, cannot perceive it to be the same when seen by another.

‡ Herein are set forth arguments by which the separate and independent existence of the soul is proved. If it be identical with the body, then consciousness will not disappear after death; for, body is not destroyed after death. Nor is it to be indentified with the organs of sensation; for, then with the destruction of a particucar organ, consciousness would disappear.

[If the soul be an organ of sensation, who] would be proud of caste, beauty, age, character and learning? And who would exert with deeds, mind and speech [to enjoy] the objects [of senses,] such as the sound, etc? (151)

He, (influenced by egoism) doubts whether the consequence of an act (religious or otherwise, *Karma-phalam*) exists or not; he takes this body as the soul, and considers himself successful, even when [he is] unsuccessful. (152)

He thinks,—"These are my wife, sons and ministers, and I am theirs." And he has, always, a contrary notion of deeds, leading to his well-being and otherwise. (153)

He does not discriminate between the soul, nature and her productions. He tries to fast, enter into fire and water, and jump down from an elevated place. (154)

A person, thus engaged in improper acts, of uncontrolled mind and attentive to unreal deeds, is fettered by envy, stupefaction and desire [begotten by his deeds]. (155)

The service of the preceptor, consideration of the meaning of the *Védás* and other Scriptural works, [and] the performance of the rites laid down therein, association with the pious, healthy conversation with the good,

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Again, the soul is not transient. If it be so, it cannot preserve the recollection of past deeds, nor can it see dreams. When any external object is perceived, it leaves an impression on the conscious soul. Power of recollection is nothing but knowledge, derived afterwards, from this impresion. Again, knowledge of objects, perceived in the waking state, is, during the sleeping state, *Sapna* or dream. During sleep all the organs lie dormant. If the soul be identical with the organs of sensation dreaming is not possible for it.

avoiding sight and touch of women, regarding all creatures as one's own self, renouncing of what is accepted, wearing on a shattered linen, withholding the senses from their objects, shaking off of lethargy and dormancy, disregarding the impurities of the body and the perception of sinfulness in mental proclivities, non-attachment to *rajas* and *tamas*, purification of the mental faculties (by *Prânâyama*, etc.,) non-attachment, and the control of the senses;—purified by [all] these expedients and endued with *sattwa* (harmonizing tendency), one becomes immortal (*i.e.*, acquires emancipation). (156—159)

The *yoga* (realization of spiritual union between the individual soul and the Divine Soul,) of the good originates from the destruction of action (*i.e.*, of *avidyâ*, nescience, its root), brought about by the meditation of the nature and being of the Real and its adoration and by purified *yoga*. (160)

He, whose mind, at the time of the destruction of the body, remains centred, in a purified state, on *I'S'vara*, and is shorn of the delusion of mineness, acquires a perfect recollection of pristine deeds [in the next birth.] (161)

As an actor, for exhibiting various characters, paints his body with various colours, so the soul assumes [various] bodies begotten by [multifarious] acts. (162)

The disfigurement of the body and the absence of limbs, that is seen [in an embryo] from its birth, are owing to the defects of time, deed, seed (*i.e.*, father's semen), and of the mother. (163)

The soul is never [renounced] by egoism, the mind the course of events, the consequence of deeds and the

corporal frame, before the attainment of emancipation. (164)

As the existence of a light is owing to the union of the wick, lamp and the oil; [and as it is, sometimes,] seen [put out], owing to an adverse event, such as a strong gush of wind)*;—so is the untimely destruction of life. (165)

He, who resides in the heart, has endless rays of variegated colours, such as white, black, twany, blue, reddish, and dark-blue. (166)

Of them one is situated upwards, which piercing the solar disc, runs beyond the region of *Brahmá*; [with its help, [the individual soul] acquires the most excellent condition (*i.e.*, emancipation.) (167)

By the other century of rays, which are situated upwards, [it] acquires the forms of the [various] Deities together with their respective regions. (168)

The various other mild rays, which are situated downwards, are for reaping the fruits of deeds. By them [the *Jiva*], having no control over itself, comes to this *Saṁsára* (the world). (169)

[You should] understand [the independent] existence of the soul [and consider it] as the cause of the universe [by the study of] the *Védás* and the *Smṛitis*; by discriminative knowledge; birth; death; diseases; movements caused by knowledge and desire; [knowledge of] truth and falsehood; emancipation; happiness and misery; good and evil deeds, evil protends, (such

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* The meaning is:—A light continues to burn so long the materials exist, such as the wick, lamp and the oil. But even these materials existing, it is, sometimes, extinguished by an unexpected wind, etc. Similarly, life continues to run on its fixed course, though, sometimes, it is, cut off untimely by an extraordinary calamity.

as earthquake etc.); an omen presaging good and evil, presented by birds; conjunction of the planets and their effects; the movements of stars and the planets; movements of the limbs, in a waking state, indicating good or evil; those in a dream; by the sky, air, fire, water, earth, darkness, etc.; [change of] cycles, *manwantarâs* (periods of Manu); and the effects of *Mantrams* (mystic syllables) and medicinal herbs. (170—173)

Egoism, the faculty of recollection, intelligence, envy, understanding, happiness, endurance, the perception of one object of sense by another, desire, the holding of body and vital airs, the celestial region (*i.e.*, its enjoyment), dreaming, the engagement of understanding, etc., to their respective actions, mental proclivities, visible manifestation, consciousness, exertion, the acceptance of the five elements in the body,—these are the characteristic marks, seen of the Great Soul. Therefore there exists a soul different from the body. He is omnipresent and *I's'vara* (Creator.) (174—176)

[The aggregate of] the instruments of sensation with their objects, *Manas* (the mind or the organ of volition and imagination), the instruments of action, *ahankâra* (self-consciousness), the intellect, earth and other elements and *pradhâna* (the universal and the material cause), is called *Kshetra* (the body, regarded as the field of the working of the soul); the *âtman* is called *Kshetrajña*. It is the lord, stationed in all creatures and identical with the existent and the non-existent. (177—178.

Buddhi or intellect originates from the unmanifest (*i.e.*, *Prakriti* or the material cause). From it originates *ahankâra* (self-consciousness); from *ahankâra* the *tanmâtrâs* (the five subtile particles perceptible to

beings of an higher order, but unapprehended by the grosser senses of mankind), their objects being multiplied by the each succeeding one. Their objects are sound, tangibility, colour, savour and odour. Each [object] disappears [in the] same [element] from which it emanates. (179—180)

Although it is the creator itself, it has been, by me, described before, how the soul creates itself by the influence of actions *(sâttwik, râjasik* and *tâmasik*). (181)

Sattwa, rajas and *tamas* are its *gunâs* or universal tendencies. Possessed of *rajas* (self-centering tendency) and *tamas* (disorganizing tendency), it (the individual soul) comes again and again in this world. (182)

That Great Purusha, [although himself] without any limitation, becomes limited [when he assumes a form]; and with this change, he is described as having his form perceived by the senses. (183)

The intervening space between the sign Aries and the star Canopus is called *Pitṛiyâna* (or the road of the departed manes); by that the *Agnihotrinâs* (*i.e.*, those who consecrate and maintain Sacred Fires), desirous of heaven, go to the celestial region. (184)

Those, who practise charities; those, who are properly endued with eightfold accomplishments, (*viz.*, absence of pride, mercy, forgiveness, absence of envy, purity, desire for doing good, liberality and absence of greediness); and those, who practise the vow of truthfulness,—also [proceed to the celestial region] by that road. (185)

Proceeding to the celestial region *(dêvaloka)*, through the quarter situate between the constellation *Saptarshi* (Ursa Major) and *Nâgavithi* (*i.e.*, the collection of three stars on the south of the *Saptarshi*) eighty-eight

thousand ascetics, leading the domestic mode of life,—who again come to the world,—become the seeds of creation and institute the religion of action. And all those ascetics, avoiding all actions and endued with asceticism, the virtue of celibacy and spiritual knowledge, and disassociated from company, live there till the dissolution of the elements. (186—188)

The *Védás*, the *Puránás*, the auxiliary sciences, the *Upanishadas*, the *S'lokás*, the *Sûtrâs* the commentaries and every other [branch of learning], orally proceed from them. (189)

The study of the *Védás*, sacrifice, celibacy, penance, self-control, faith, fasting and control over the senses are the instruments of the knowledge of self. (190)

He (*i.e.*, the self) should be enquired into, seen, meditated on and listened to, by the twice-born living in all the *ás'ramâs* or orders. (191)

Those twice-born ones,—who, resorting to the study of [spiritual science], called *âranyaka*, and endued with great faith, worship this real self,—know it [truly]. (192)

They gradually approach [the presiding Deities of the] fire, the day, the light half month, the northern solistice, the celestial region and the sun with lightning. (193)

Thereupon the mental *Purusha*, meeting them, takes them to the *Brahma*-region, from which there is no return. (194)

Persons,—who have conquered the celestial region by sacrifice, penances and charities,—are born, in order, in [the regions of the presiding Deities of the] smoke, night, dark fortnight, the southern solistice, the region of the departed manes, of the moon, the air, the rain, the water and the earth and return again [to the world]. (195—196)

He, who does not know these two roads of the soul, becomes [in another birth, either] a reptile, a bird, a worm or an insect. (197)

The feet should be placed on the thighs; [on the right foot] should be placed the left palm, on which is to be spread the right one; the mouth should be firmly fixed by [the help of] the breast and be raised up a little; the eyes should be shut up; [the mind should] be placed in *Sattwa (i.e*, be shorn of all disturbing tendencies and be steadied; [the lower row of] the teeth should be touched by [the upper row]; the tongue should be firmly fixed on the palate; the mouth should be shut up; [one] should be perfectly steadied; the entire number of senses should be withheld [from their objects]: the seat should neither be low nor high; [one] should practise *Prâṇâyâma* (suppression of the vital airs) twice or thrice; thereupon the Lord, who is stationed in the heart like a lamp, should be meditated upon. A wise man, having practised concentration, shall fix the soul in the heart. (198—201)

Disappearance (*i.e*, assumption of an invisible body); recollection [of pristine events]; physical grace; vision [of the past, present and unforeseen events]; knowledge of the ear (*i e.*, hearing of the past, present and unheard of sound); [the power of] entering into another's body, after renouncing one's own body; the power of creating objects, according to one's own will;—are the marks of the consummation of *yowgic* power. The renouncement of the body, after the consummation of *yoga*, leads to immortality. (202—203)

One, who has studied a *Vêda*, who has renounced his desire, who lives in a forest, who lives on unsolicited

food and who is of restricted diet, acquires the highest *Siddhi* (super-human power).* (204)

One, who acquires wealth by fair means, who is given to spiritual knowledge, who receives guests, who performs *S'râddha* and who speaks the truth, even though a householder, is emancipated. (205)

[REGULATIONS ABOUT PENANCE, ESPECIALLY THAT FOR BRA'HMANICIDE.]

HAVING visited dreadful hells—the result of heinous crimes [like *Brâhmaṇicide*, etc.,] persons, perpetrating heinous crimes, are born again [in this world] after the dissipation of *Karma*. (206)

A person, slaying a *Brâhmaṇa*, is born in the species of deer, dog, hog or camel. One, drinking spirituous liquor, is born in the species of ass, or amongst *Pukkâsa* (one begotten by a *Chaṇḍâla* on a higher *S'ûdra* woman), or *Veṇa* (mixed caste). There is no doubt in it. (207)

One, stealing gold [owned by a *Brâhmaṇa*) attains to the state of a vermin, insect or bird. The violator of a step-mother or a preceptor's wife, gradually becomes grass, bush or creeper. (208)

[And when they attain to human birth,] the slayer of a *Brâhmaṇa* [is seen] suffering from consumption; the drinker of spirituous liquor, as having black teeth;

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* Supernatural faculties or perfections which are eight in number, namely, *animan* or the supernatural power of becoming as small as an atom, *mahiman* or the power of increasing the size of the body at will, *laghiman* or the power of assuming extreme lightness at will, *gariman* or the power of making oneself heavy at will, *prâpti* or the power of obtaining every thing, *prâkâmya*, irresistible will or fiat, *i'sitwa* supremacy, *vas'itva* subjugation or subduing by magical power.

the stealer of gold, as having bad nails; and the violator of a preceptor's bed, as having ugly skin [on his organ of generation]. (209)

Of them, one, associating with a particular [sinner], is born with the same marks [on his body]; one, who steals food, gets weak digestion; and one, who steals a book or learns a lesson stealthily without the permission of the preceptor, becomes mute. (210)

One, who pilfers corn and mixes a spurious article with it, gets an extra limb; one, who slanders another, gets a nose emitting bad smell; the stealer of oil becomes a cockroach; one, who announces another's shortcomings, gets a mouth emitting foul smell. (211)

One, who seduces another's wife, or one, who robs a *Brâhmaṇa's* property, becomes a *Brahma-Râkshasa* in a solitary and dreary forest. (212)

One, who robs another's jewel, is born in a degraded caste; one, who pilfers a vegetable consisting chiefly of leaves, [is born as] a peacock; one, who pilfers sweet scents, becomes a musk-rat. (213)

The pilferer of corn [becomes] a mouse; that of a conveyance, a camel; that of fruits, a monkey; that of water, a duck; that of milk, a crow; and that of implements for constructing a house, a *châtaka* bird. (214)

[The pilferer of] honey [becomes] a gadfly; that of meat, a vulture; that of a cow, an alligator; that of fire, a crane; that of a raiment, [becomes subject to] white leprosy; that of juice, a dog; and that of salt, a *chiri* (a kind of insect). (215)

To show [the result of theft, these instances] have been cited by me. For theft, one is born amongst animals, according to the nature of the article [stolen]. (216)

After reaping the fruits of *Karma* and being born in the species of birds, when persons, with the cycle of time, are [re-born amongst men], they [become] poor and wretched, shorn of all good marks. (217)

Thereupon, having their sins washed off, the *Yogins* are born in a great family, gifted with learning and possessed of wealth and grains. (218)

Owing to negligence in the performance of prescribed deeds (duties), perpetration of forbidden works and failure to govern the senses, a person goes to hell. (219)

For purification, therefore, penance should be performed by him in this world. The inner self of such a person, as well as the world, become pleased. (220)

If persons, addicted to sinful deeds, do not expiate and repent for their sins, they go to dreadful and distressing hells. (221)

Those wretches of men,—who, having been visited by sins consequent upon the perpetration of dreadful crimes and minor offences, do not make penances,—go to [hells] *Támisra, Lohas'anku, Mahâniraya, S'âlmali Rourava, Kutmala, Pootimrittika, Kâlasutra, Samhâta, Lohitoda, Savisha, Sampratápana, Mahânaraka, Kâkola, Samjívana, Mahâpatha, Avichi, Andhatâmisra, Kumbhipâka, Asipatravana*—[these twenty],—and *Tápana,* [forming] the twenty-first. (222—225)

Any sin, committed unknowingly, is expiated by penances. But a sin, committed knowingly, [is not expiated by a penance]; but by virtue of a text, [he] can associate with his community. (226)

A destroyer of a *Brâhmaṇa*, a drunkard, a thief and a violator of a preceptor's bed, as well as those who associate with them, are [all] *Mahâpâtakins* (*i.e.*, perpetrators of heinous crimes. (227)

Vilification of a preceptor, that of the *Vêdâs*, the destruction of a friend and forgetting what has been studied, should be known [as sins] equal to *Brâhmaṇicide*. (228)

To eat forbidden food; to bring a serious, but false, charge against a person, before the king; to speak falsehood, for establishing the superiority of caste; and to drink the saliva of a woman in menses;—[are tantamount to the sin of] drinking spirituous liquors. (229)

To steal a horse, a jewel, a man-servant, or a female-servant, [a piece of] land, cow, or that which has been kept in trust is equal to the stealth of gold. (230)

To know a friend's wife, a maiden, a sister, a woman of a degraded caste, one of the same family or the wives of a son,—is described [as sins equal to that of] violating a preceptor's bed. (231)

A person, knowing [his] father's sister, mother's sister, maternal aunt, daughter-in-law, mother's co-wife, sister, preceptor's daughter, preceptor's wife, and his own daughter, is a *gurutalpaga* (*i.e.*, a sinner of the worst kind). He should be killed, after having his generative organ cut off. [Similar is the penalty] of a woman who is a willing party. (232—233)

Killing of kine; non-performance of the principal *Saṁskârâs* or purificatory rites (especially the rite of investiture of the sacred thread); theft; non-satisfaction of debt; failure to consecrate sacred fires; selling of forbidden articles; the marriage or consecration of sacred fire by a younger brother before an elder; receiving lessons on payment of a fee; teaching by taking fees; knowing another's wife; remaining unmarried while a younger brother is married; usury; manufacture of salt; killing of women, *S'udrâs, Vaishyâs* and *Kshatriyâs*;

sustenance by forbidden means; absence of faith in the existence of God; failure to observe the vow [of celibacy]; selling of children; theft of corns, metal and cattle; officiating as a priest for a person for whom no such rite should be performed; renouncement of father, mother and preceptor; selling of tanks and gardens; accusation of a maiden; performance of religious rite for a younger brother married before an elder; giving away a daughter in marriage to such a person; fraud; breach of vow; cooking for one's ownself; living with a woman, who drinks spirituous liquor [even if she be one's wedded wife]; renunciation of Vedic studies, sacred fires, sons and kinsmen; cutting of a huge tree for making fuel; sustenance by converting one's own wife into a courtezan, as well as by slaying animals, or by giving medicines; handling the instrument for grinding sesame and sugarcane; vices of gambling, hunting, etc.; selling of one's ownself; serving a *S'udra*; contracting friendship with a degraded person; living with a woman of an inferior caste; failure to live in an *a's'rama* or order; growing fat on food supplied by another; study of impure works (*i.e.*, such as the philosophy of Chárváka, etc.); owning mines [by order of the king]; and selling of one's own wife;—all these are *Upapâtakas* or minor sins. (234—242)

By placing the skull [of the *Brâhmaṇa*, so killed], on his head, or holding it on a flag-staff; by living on alms and proclaiming his sin;—the destroyer of a *Brâhmaṇa*, [should live] for twelve years on a restricted fare; [and thereafter, he] shall attain purification. (243)

Or by saving a *Brâhmaṇa*, [from the jaws of a tiger,] or of twelve kine, or by bathing at the end of a Horse-Sacrifice, he may attain purification. (244)

Or when he sees a *Brâhmana* or a cow, on the road-side, suffering from long-standing and painful diseases, and relieves him or her of the same, a destroyer of a *Brâhmanâ* may attain purification. (245)

By restoring the stolen property of a *Vipra*, or being killed on that account, or on being wounded by weapons [for that purpose], although living, [one] attains purification. (246)

Or he should offer oblations to Fire [in honour of all the parts of] the body, beginning with the hair on the body and ending with marrow, in order, with the *Mantrams*,—"*Lomavya Swahâ* (*i.e.*, I offer this to the hair, etc.). (247)

Or by being killed in a battle* with his aim well-directed, or being almost dead with strokes and thereafter living, one attains purification. (248)

Or by continually reciting the three *Vêdâs* with their *Samhitâs* in a forest, or by sojourning to all the opposite streams of the *Saraswatí*, living [all the while] on a restricted diet, [one is] freed from his sins. (249)

Or by conferring upon a [worthy] person wealth enough [for his life-long maintenance], one attains purification. [The performance of a] *Vaiswânara*-Sacrifice is laid down in the *Smritis* for the purification of the taker. (250)

The killer of a *Kshatriya* or a *Vais'ya*, initiated into the celebration of some sacrifice, shall practise the vow (*i.e.*, penance) of the destroyer of a *Brâhmana*. The destroyer of a fœtus or that of a woman in menses [must perform penance] as laid down for his caste. (251)

* Some Commentators explain it as "giving one's life, for purification in battle on behalf of the King." Others interpret it as "a duel undertaken with an expert archer."

[If a person] comes for killing, but does not kill, him, (*i.e.*, if one strikes a *Brâhmana* with a weapon, but does not kill him,] he must perform the [usual] penance. [For killing a] *Brâhmana*, engaged in a sacrifice, he must perform double the penance. (252)

[PENANCE FOR DRINKING SPIRITUOUS LIQUORS.]

A DRINKER of spirituous liquors must seek purification by drinking either wine, water, clarified butter, cow's urine or milk, heated like fire, and meeting with death. (253)

Wearing a woolen garment and matted locks he should perform the penance of Brahmanicide; he should eat, in the night, cakes of sesame seeds or particles of rice for three years. (254)

For drinking wine, seminal-fluid or urine, or eating excreta, unknowingly, the three castes, called the twice-born, must perform the *Samskârâs* or the purificatory rites. (255)

A *Brâhmana*-woman, who drinks spirituous liquors, does not go to the region of her husband. She is [re-born], in this world, [either] as a bitch, a female vulture or a she-hog. (256)

[PENANCE RELATING TO THE THEFT OF GOLD.]

A PERSON, stealing gold owned by a *Brâhmana*, should make over, to the king, a mace, proclaiming his own misdeeds. Killed or saved, [he attains] purification. (257)

By performing the penance [prescribed for] a drinker of spirituous liquors, [he may attain] purification, even without communicating [his sin] to the king. He should give away gold equal to his body [in weight] or what encompasses the gratification of a *Brâhmana*.* (258)

* This is the penance for stealing gold unknowingly.

[PENANCE RELATING TO THE VIOLATION OF A PRECEPTOR'S WIFE, OR A STEP-MOTHER.]

[A PERSON, committing such a crime,] should lie down on a red-hot iron bed with a female figure made of iron; or cutting off his testicles and taking them up, he should renounce his body in the south-western quarter. (259)

A violator, of a preceptor's bed, must perform the most distressing penance of *Prajápatya* for a year; or he should study the *Véda-Saṁhitá* and perform the *Chándráyana* for three months. (260)

He, who lives a year in the company of such [sinners], must perform the same [penance]. Fasting [for a day and night before the ceremony] and accepting no present, one may marry a maiden related to these. (261)

[PENANCE FOR ORDINARY SINS.]

FOR slaying all the degraded castes, one must perform the *Chândrâyana*. Even a *S'ûdra*, who is not qualified [to study the *Védâs* and offer oblations to the Fire], becomes purified [by its performance for the prescribed] time. (262)

Twofold is the sin of a person, who makes a false accusation; equal is that of his, who speaks of a real charge. For false accusation, one is visited by the sin of the falsely-accused person. (263)

[PENANCE FOR COW-SLAUGHTER.]

THE slayer, of a cow, must drink the *Pañchagavya* (the five products of the cow taken collectively, *i.e.*, milk, curd, clarified butter, urine and the dung), and remain self-restrained for a month. By sleeping in a cow-shed, by following a cow, and by giving away a cow, he may [also] attain purification. (264)

Or being controlled, he must perform the hardest or the most difficult of penances; or fasting for three nights, he shall give away eleven kine with bulls. (265)

[PENANCE FOR MINOR SINS.]

THE purification, of minor sins, is brought about by the *Chândrâyana*, or by living simply on water for a month or by the *Parâka* Penance. (266)

For killing a *Kshatriya*, a person shall give away a thousand kine with bulls, or he should perform, for three years, the penance consequent on Brahmanicide. (267)

The slayer, of a *Vais'ya*, should perform this penance for a year, or he shall give away a century of kine; the slayer, of a *S'ûdra*, should perform [the penance] for six months [consecutively], or ten kine, he should make a gift of [in its stead]. (268)

[PENANCE FOR KILLING WOMEN.]

FOR slaying [unknowingly] an unchaste *Brâhmana-*, *Kshatriya-*, *Vais'ya-*, or a *S'ûdra-*, woman, one should, in order, make a gift of a vessel made of hide, a bow, a goat and a lamb, for the purification [of his sin]. (269)

For slaying a woman, who has gone a little astray, one should perform the penance consequent on slaying a *S'ûdra*. [Similar is the penance for killing] a thousand animals having bones, and a cart-load of those having no bones. (270)

For killing a cat, an alligator, a frog, a crow or other birds, [one] should drink milk for three days, or perform the penitential rite of the *Pâdakrichchha*. (271)

[For killing] an elephant, five dark-blue bulls; a parrot, a two years' old calf; an ass, goat or a lamb, a bull; or a *Krouñcha*-bird, a three years' old calf [should be given to a *Brâhmana*]. (272)

For killing a swan, a vulture, a monkey, beasts living on raw flesh, birds living in water and on land, peacocks, or a *Bhása* (a kind of cock),—one should make a gift of a cow; [for killing] animals not living on flesh, [one shall give away] a calf. (273)

[One shall give away] an iron-rod, [for the destruction] of reptiles; for that of animals having no sex, lead weighing a *másha*; for that of a hog, a vessel full of clarified butter; for that of a camel, gold weighing a *guñja* ($2\frac{8}{16}$ grains); and for that of a horse, a parrot. (274)

[For the destruction] of *Tittiri*-birds, [one shall give away] sesame seeds to the weight of one *maund* and twenty-four *seers*; if one is incapable of making a gift, as laid down for the destruction of elephant and other [animals], [as mentioned before], one should perform a penitential rite, for the purification of each sin. (275).

For the destruction of insects, sprung into being from fruits, flowers and juices of sugar-cane, etc.;—one should drink clarified butter. Something must be made a gift of, for the destruction of insects having bones, and the *Práṇáyâma* [should be performed for that] of those having no bones. (276)

For [uselessly cutting] a shrub or a plant, a bush, a creeper or a huge tree, [one should] recite the *Rik* (*i.e.*, the sacred verse of the *Gâyatrî*) for a hundred times. [And for a ruthless] destruction of a medicinal herb, one should live on milk and follow a cow for a day. (277)

An unchaste woman, when bitten by a monkey, ass, camel, crow or by a jackal, by performing the *Práṇáyâma* in the water and drinking clarified butter, attains purification. (278)

[A person,] consecrating, with the *Mantrams*,—"*Yan mé adya rêtas*" (that my semen which to-day etc.), the semen dropped without any cohabitation with a woman, and taking it up with the nameless finger, should touch the parts between the two breasts and the two eye-brows. (279)

Having seen his own reflection in the water, he should recite the *Mantrams*,—"*Mayi téja iti.*" Seeing unholy objects, displaying fickleness of limbs, etc., or speaking falsehood, [he should recite] the *Sâvitri* (*Gâyatri*). (280)

For knowing a woman, a *Brahmachârin* becomes *Avakirni* (*i.e.*, a religious student who has committed an act of incontinence): [and] by sacrificing an ass in honour of the *Naihriti* Deity, he attains purification. (281)

If without being disabled [a *Brahmachárin*] discontinues the practice of begging alms and adoring the Sacred Fire for seven nights [consecutively], he should offer two oblations to the Fire with the *Mantrams*, "*Kámávakirna*, etc." (282)

He should, then, worship the Sacred Fire with (the *Mantram*,—) "*Samasinchatu*, etc." [Drinking] honey or eating [interdicted] meat, [he should perform] the most difficult penance [of *Prajápatya*] and other penitential rites in the end. (283)

For disregarding the injunctions of the preceptor, purification is attained by gratifying him [again]. If he (*i.e.*, the religious student) dies while sent out, on business, to some other place, the preceptor should perform three distressing penances. (284)

There is no sin, if a *Brâhmana* meets with his death while doing good to him, (*i.e.*, a person), while

cows and bulls are in danger, while administering medicine, or while worshipping the Sacred Fire. (285)

He, who falsely attributes [the commission of] heinous and minor crimes to another person, should spend a month, having controlled his senses, living on water and reciting [the purifying *Mantram*]. (286)

The person, falsely accused, must perform a difficult penance, [and] offer, in a sacrifice, a cake to the Deity of Fire or an animal to the Wind-God. (287)

For knowing an elder brother's wife, without being appointed, a person should perform [the penitential rite of] the *Chândrâyana*. For knowing his wife during her menstrual period, [a person] attains purification by drinking clarified butter after the expiration of three nights. (288)

For performing any religious rite for a person belonging to any of the three higher castes, who has been outcasted for the non-performance of purificatory rites or for the employment of spells for malevolent purposes, one should perform three most painful penances. One, desecrating the *Vêdâs*; or one, renouncing a person, who seeks refuge with him;—should live, for a year, on barley-cakes. (289)

A *Brahmachârin*, who lives in a cow-pen, shall live on water and recite the *Gâyatri* for a month. [Similarly one is, also,] freed [from the sin of] accepting presents from a degraded person. (290)

One, who rides a conveyance, drawn by an ass or a camel; one, who bathes or eats in a state of nudity; and one, cohabiting with a woman in the day-time;—should bathe in the water and then perform the *Prânâyama*. (291)

For thou-theeing an elder or treating him haughtily with the exclamation of *Hum*, for defeating a *Brâhmaṇa* with words or tieing him quickly with a cloth, one should gratify them and fast for a day. (292)

One should perform a painful penance for raising up a rod [for striking] a *Brâhmaṇa*; for striking him therewith, a more painful one; for causing bloodshed, a most painful one; and for [striking a blow which] makes the blood congealed within, the painful penance (of *Prajâpatya*). (293)

By carefully taking into account time [and] place, age and ability [of the perpetrator and the nature of] the crime, [one should] lay down the penitential rite. The rite, for getting freedom from sins not mentioned there, (*i.e.*, in the Law-Books), should, also, be pointed out]. (294)

[If a person refuses to perform any penance,] his own kinsmen should make the female-servant, of such an outcaste, carry his water-vessel [filled with water] to the outskirts of the village and ostracise him from all works (social and religious). (295)

If he returns after performing the penance, [they] should throw a new pitcher [into a tank], accuse him no longer and associate him [thenceforth] in all works. (296)

This law has, also, been laid down for outcasted women; but accommodation near the dwelling-house, food, raiment and protection, should be given [to her]. (297)

Cohabitation with a person of an inferior caste, destruction of the fœtus and slaying the husband, require, forsooth, special ostracism for women. (298)

One should never live with those who kill persons seeking refuge with them, boys and women, as well as

with those who are ungrateful, even if they have performed penances. (299)

After the pitcher has been thrown, [the person who has performed the penance,] being surrounded by his kinsmen, should, first of all, offer barley-cakes to the kine; [his kinsmen,] after he has been honoured by the kine, should welcome him, [by taking the food offered by him]. (300)

One, whose crime has been made public, should perform a penance laid down by the *Parishad** (assembly of learned men). One, whose crime has not been made known, should perform a secret penance. (301)

[REGULATIONS RELATING TO SECRET PENANCE]

THE slayer, of a *Brahmana*, should fast for three nights and recite, in the water, the *Aghamarshana Sûkta*; [and] thereafter, making a gift of a milch-cow, he attains purification. (302)

Or living on air during the day and spending [the night] in the water, he should offer forty oblations of clarified butter to the Fire with the *Mantram*,—"*Lomavya Swâhâ.*" (303)

Fasting three nights and reciting the *Kushmandi-Rik*,—("*Yaddevâ devahedanam*") [and offering oblations of] clarified butter, the drinker of spirituous liquors [attains] purification; and a stealer of gold, by reciting the *Rudra-Mantram*, being stationed in water. (304)

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* *Parishad*, or the assembly of learned men, must, at least, contain ten persons, *viz*, one proficient in the *Rig-Véda*; one, in the *Yajusha*; one, in the *Sâma-Véda*; one, in the *Purva-*, and *Uttara-*, *Mimâmsâs*; one learned in the *Nyâya*; one, in the *Nirukta*; and one, in the *Dharma-S'âstrás*; and three persons from the three *A's'rams*.

The violator of a preceptor's bed, is freed [from sin] by reciting the *Sahasras'írsha-Mantram* (the *Purûsha Sûkta*). After the termination of the proper rite, a milch-cow should be presented by each of them (*i.e.*, by the sinning parties). (305)

For the purification of all crimes, and minor sins, and of those which outcaste a person and those which have not been mentioned, the *práṇáyama* should be performed a hundred times. (306)

By taking [unconsciously] semen, excreta or urine, the foremost of a twice-born one should drink the purifying *Soma*-Juice consecrated with *Om*. (307)

Whatever sin is unconsciously accumulated during the day or night is all dissipated by reciting the *Sandhyâ-Mantrams* at the three periods [of conjunction]. (308)

The recitation of the *Sukriya-Mantram*,—"*Vis'vâni déva Savitas*," of the *A'raṇyaka*, [and] specially of the *Gâyatrí* of the hymn addressed to the eleven Rudras, purify all sins. (309)

A twice-born one should recite the *Gâyatrí* and offer oblations of sesame in all those matters wherein he considers himself sullied with sins. (310)

Neither these [minor] sins, nor those resulting from [the perpetration of] heinous crimes touch a person, who is given to the study and teaching of the *Védás*, endued with forgiveness and devoted to the performance of rites relating to great sacrifices. (311)

By living on air during the day, remaining within water during the night, and reciting the *Gâyatrí* a thousand times after sunrise, one is freed from all sins, except that of the Brahmanicide. (312)

[THE OBSERVANCES RELATING TO YAMA AND NIYAMA.]

CELIBACY, mercy, forgiveness, charity, truthfulness, open-mindedness, abstention from injury, faith, sweetness of temper and restraint of the external senses are known as *Yamas.* (313)

Bathing, silence, fasting, celebration of sacrifices, Vedic study, control of the generative organ, service of the preceptor, purity, absence of anger and vigilance are called *Niyamás* (or self-imposed religious observances). (314)

[THE VARIOUS VRATAS, OR RELIGIOUS OBSERVANACES.]

AFTER having drunk cow's urine, cowdung, thickened milk, curd, clarified butter and *Kus'a*-Water, one should fast the next day and thus practise the most painful rite of *Sántapana.* (315)

Taking each of the articles necessary for *Sántapana* for six days, one should fast on the seventh day. This is called the penitential rite of *Mahásántapana.* (316)

To drink, every day each, of the extracts of *Palása*-, *Udumvara*-, Lotus [and] *Bel*-,Leaves, and *Kusa*-,Water is called *Parṇakṛichchha* (the penitential rite of taking leaves). (317)

One should drink, severally, every day, hot milk, hot *ghee* and hot water [for three days] and then fast for one night [on the fourth day]. This is called *Taptakṛichchha* (the penitential rite of taking hot articles). (318).

[The penitential rite that is performed) by taking one meal in a day for one day, one meal in the night for one day, unsolicited food for one day and by fasting for another day, is called *Pádakṛichchha.* (319).

[When this penitential rite is rendered] threefold by any means whatsoever, it is called *Prajâpatya*. This penance, which is performed by taking rice filling up the palms, is the most difficult and distressing one. (320)

[The penance of] *Krichchhâtikrichchha* i.e., the most painful of painful) [is performed] by living on milk for twenty-one days. [The one performed] by fasting for twelve days is called *Parâka*. (321).

To eat or drink, every day, severally, saffron, foam of boiled water, butter milk, water and barley-meal and then to fast for one night, is called *Soumya-krichchha*. (322)

One should take each of these articles (mentioned above *i.e.*, saffron etc.), in order, for three nights. [This penitential rite,] extending over fifteen days, is known as *Tulápurusha*. (323)

In the light half-month, one should increase the [number of the] balls of cooked rice, each being of the size of the egg of a pea-hen, with the day, and decrease the same in the dark fortnight, while performing the *Chandráyana*. (324)

Or one should somehow eat two hundred and forty balls in the course of a month. This is another mode of *Chandráyana*. (325)

Bathing thrice-a-day, one should perform the *Prajâpatya* and other difficult penances, as well as the *Chandrâyana*. He should recite the purifying *Mantrams* and consecrate the balls with the *Gáyatrí*. (326)

The purification, of sins for which no penance has been laid down, is effected by the *Chandrâyana*. He, who performs it for religious purposes, attains the lunar region. (327)

He, who, wishing for virtue and being restrained performs the most difficult penances, comes by great prosperity, and reaps the fruits of great sacrifices. (328)

Hearing of these religious duties described by Yâjñawalkya, the *R*ishis said that to that foremost of Yogins, of incomparable energy. (329)

Those who, shorn of idleness, will preserve this Religious Code, will acquire fame in this world and repair to the celestial region [in after life]. (330)

One, seeking learning, attains the same ; one, wishing for wealth, gets it ; one, longing for longevity, becomes possessed of the same ; and one, hankering after prosperity, gets the same. (331)

The departed manes, of the person, who will, on the occasion of a *S'râddha*, make others listen to, at least, three couplets [of this Code], will, forsooth, attain to unending gratification. (332)

By following this Religious Code, a *Brâhmaṇa* becomes a worthy person ; a *Kshatriya*, virtuous ; and a *Vais'ya*, possessed of wealth and corns. (333)

He, who will make the twice-born listen to it on every *Parva*-day, will reap the fruits of a Horse-Sacrifice. Do thou accede to this our request. (334)

Hearing the speech of the ascetics and being delighted, Yâjñawalkya, too, saluting the Self-sprung *Brahma*, said "so be it." (335)

Here ends the Third Chapter, dealing with Penances, in the Yajñawalkya Samhitâ.

THE END.

HARITA SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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A PREFATORY NOTE ON HA'RITA SAMHITA'.

HA'RITA originally wrote his Law-Treatise in Prose. But the original work is not available and the one, now extant, is a metrical abridgment of the same. The metrical work is also regarded by the Hindus as an authority on *Achâra* or duties in general. What is popularly called positive law is not to be found in this Treatise. The work consists of Seven Chapters and contains a hundred and ninety-four *S'lokas* or couplets.

The king Amvarisha asks the *Rishi* Mârkandeya about the duties of various castes and orders. In reply to his question the *Rishi* describes the conversation that took place between Hârita and the *Rishis* in days of yore.

It is evident from this statement occuring at the commencement of the book that Hârita delivered his discourse on Law in Prose and the *Rishi* Mârkandeya subsequently put the substance in verse. The work, that passes under the appellation of Hârita *Saṁhita*, is really a treatise written in verse by Mârkandeya embodying the substance of the original exposition of Hârita.

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HA'RITA SAMHITA'.

CHAPTER I.

THE DUTIES OF BRA'HMANA.

[THE KING AMBARISHA PUTS THE QUESTION TO THE RISHI MA'RKANDEYA.]

IT has, before, been said by thee that the foremost of the twice-born ones,—residing on the earth, the atmospheric and the celestial regions, performing the duties laid down [in the ordinances] for the various castes and orders,—are [said to be] devoted to Kes'ava. (1)

O foremost of the good, do thou describe unto us the duties of castes and orders by which the eternal Deity Nara-Simha (Man-Lion) is gratified. (2)

MA'RKANDEYA said :—I shall here recount the ancient and the most excellent conversation that took place between the high-souled Hârita and the Rishis. (3)

Having saluted Hárita, conversant with all forms of religion and effulgent like fire, all the ascetics, desirous of questioning about religion, said : (4)

"O thou endued with lordly powers, O thou conversant with all [forms of] religion and the institutor of all religions, do thou, O son of Bhrigu, describe unto us the duties of various castes and orders. (5)

O thou endued with lordly powers, do thou describe unto us, in brief, the *Yoga-S'ástrá* and every thing else that goes to create firm faith in Vishnu. Thou art our great preceptor." (6).

Having been thus accosted by them, the ascetic Hârita said to them :—Hear, O ye all ascetics, I shall describe the eternal duties. (7)

O foremost ones, by following the duties of castes and orders, as well as [the precepts of] the *Yoga-S'ástra*, a mortal is freed from the fetters of birth and *Samsára* (mundane existence.) (8)

Formerly (*i.e.*, before the creation) the Divine Creator of the Universe, the Great Soul [Vishṇu], was laying asleep with [his Consort] S'ree (the Goddess of Prosperity) on a bed of serpent in water. (9)

From the navel of that Deity, lying asleep, originated a huge Lotus. Within that Lotus sprang into existence Brahmá having the *Védás* and the *Védángâs* for his ornaments. (10)

He (*i.e.*, Brahmâ) was, again and again, asked by the god of gods, saying,—"Create the universe." He, too, having created the entire universe consisting of the Celestials, *Asurás* and the human beings, brought out from his mouth the sinless *Bráhmaṇás* for successfully performing sacrifices; the *Kshatriyás*, from his arms; and the *Vais'yás*, from his thighs. (11—12)

Hear, O ye foremost of the twice-born, I shall describe the words,—capable of giving wealth, fame, long life, the celestial region and the fruit of emancipation,—which the Divine Grand Father Brahmâ addressed to them all, in order of succession, after having created the *S'ûdrás*. (13—14)

Those begotten by the *Bráhmaṇás* on *Bráhmaṇa*-women are known in the *Smṛitis* as the *Bráhmaṇás*. I shall describe their duties and the country worthy of being inhabited by them. (15)

O ye foremost of the twice-born, [a *Brâhmaṇa*] should live in a country where the antelope moves about freely by nature, [for there only] religious practices become successful. (16)

Sixfold works have been laid down for a high-souled *Brâhmaṇâ*. He, who always lives with them (*i.e.*, performs them) attains to happiness. (17)

Teaching, religious study, officiating as a priest at sacrifices, celebrating sacrifices, making gifts, and accepting gifts are mentioned as the sixfold duties of a *Brâhmaṇa*. (18)

Teaching is threefold, [namely,] for virtue or wealth, and service is described as the third [object.] (19)

In the absence, of at least one, of these works, a *Brâhmaṇa* becomes a *Vrishâchâra*, (*i.e.*, one acting like a bull). Learning should not be bestowed, by a person, on him who seeks [only] his [own] advancement. (20)

One should teach a worthy disciple and discard an unworthy one. For successfully performing a religiou rite, one should accept a gift from a householder who is known as being freed from sins. (21)

One should, in a purified place, daily attentively study any *Véda*. *Dharma-S'âstrâs* should be [similarly] studied by the pure-minded *Brâhmaṇâs*. (22)

They should be daily and nightly studied and listened to like the *Védâs*. To make a gift and offer food unto a *Brâhmaṇa* who is ignorant of the *S'ruti* and the *Smriti*, encompasses the destruction of the giver's family. Therefore a *Brâhmaṇa*, with all care, should study the *Dharma-S'âstrâs*. (23—24)

The *S'ruti* and the *Smriti* are the two eyes of the *Brâhmaṇâs* created by God. If deprived [of the

knowledge] of the one, [a person] is called one-eyed; and if of the two, a blind. (25)

A good *Brâhmana* should zealously attend upon his preceptor and worship the *Vivâha*-Fire, morning and evening. (26)

Having bathed properly, he should offer, every day, oblations to the *Vishwadévâs*, and adore the in-coming guests, to the best of his power, and without any distinction. (27)

A person, leading the domestic mode of life, who is always devoted to his wife, and shuns other peoples' wives, should, also, adore other in-coming *Brâhmana*-guests to the best of his power. (28)

An intelligent person should take his meal in the evening, after having performed the *Homa*. He should be truthful, have control over his passion, and never fix his mind on irreligion. (29)

Having undertaken the performance of his own duty, he should not neglect it from carelessness. He should always speak truthful words conducive to the well-being of all, and in the next world. (30)

This is the duty of a *Brâhmana* described in brief. He, who performs this duty, attains to the station of *Brahman*, (*i.e.*, emancipation). (31)

O ye foremost of the *Brâhmanâs*, as accosted by you, thus the Code of Religious Regulations, which dissipates the entire multitude of sins, has been described by me. Hear, I shall now describe the duties of the *Kshatriyâs* and severally of other castes. (32)

CHAPTER II.

[THE DUTIES OF THE KSHATRIYA'S, VAISHYA'S AND S'UDRA'S.]

I SHALL describe, in order, from the beginning to the end, [the duties of] the *Kshatriyâs* and others, by following which regulations all come by most excellent condition. (1)

When placed in [charge of] a kingdom, a *Kshatriya* should protect his subjects righteously, be devoted to study, and should duly celebrate sacrifices. (2)

A king, endued with a righteous understanding, should always make gifts unto the twice-born, (*i.e.*, the *Brâhmaṇâs*), be always devoted unto his own wife and take a sixth part [of the income of his subjects as revenue.] (3)

He should be proficient in the Laws of Polity, well-informed in the true spirit of making peace and dissension, devoted to the Deities and the *Brâhmaṇâs*, and be intent on performing rites for the] *Pitṛis* (the departed manes). (4)

He should perform sacrifices righteously and shun irreligious works. By acting thus a *Kshatriya* attains to the most excellent condition [in after life]. (5)

A *Vaishya* should duly tend cattle, drive trade and agriculture, make charities and feed the *Brâhmaṇâs* according to his power. (6)

He should be shorn of pride and stupefaction, [and] even by words he should not injure others, be devoted to his own wife and self-restrained, and avoid other people's wives. (7)

Having fed with his money, the *Brâhmaṇâs*, and the priests at the time of sacrifice, he should live, without lording over, in religious matters till the fall of his body (*i.e.*, till his death). (8)

He should zealously celebrate sacrifices, study religious books, make charities, perform the rite for the *Pitṛis* and worship the Man-Lion, (*i.e.*, Vishṇu.) (9)

This is the duty of a *Vaishya.* He, who follows the duty of his own caste, and acts thus, forsooth, repairs to the celestial region. (10)

A *S'ûdra* should, with care, serve the three *Varṇas* and particularly act like a servant unto the *Brâhmaṇâs.* (11)

He should make gifts without being solicited, earn his livelihood by hardship, and zealously worship the Deity according to the rules of *Páka-Yajña,* (a simple or domestic sacrifice). (12)

Furthermore he should adore the *S'ûdrás,* who wend righteous and just ways. He should put on a tattered cloth, eat the remnant of a *Brâhmaṇa's* food, find pleasure only in his own wife and avoid another's wife. (13)

A *S'ûdra* should always do this with his mind, words and deeds. Having performed righteous deeds and having his sins dissipated [thereby], he attains to the dignity of Indra. (14)

The duties of the various *Varṇas* have, thus, been described by me, as they formerly emitted from the mouth of *Brahmá.* O ye lords of ascetics, listen now to the duties of the first *A's'rama* (*i.e.*, the order of religious students) as I go on narrating them one after the other. (15)

CHAPTER III.

[BRAHMACHARYYA, OR RELIGIOUS STUDENTSHIP.]

HAVING been invested with the sacred thread, a person (*i.e.*, one of the three castes) should live in the family of his preceptor and do good unto it by deeds, mind and words. (1)

[He should] lead a life of celibacy, sleep on [the bare] earth, adore the Fire, and offer, unto his preceptor, pitchers full of water, sacrificial fuels and *go-ghrásha* (*i.e.*, morsels of grass for his cow). (2)

A *Brahmachárin* should study [the *Védas*] with propriety (without which he does not attain the fruit of Vedic studies. (3)

A wicked-souled person, divorced from regulations, even when he performs righteous deeds, disregarding the proper rules, does not attain the fruits thereof. (4)

Therefore for attaining success in his Vedic study, he should perform the rites laid down in the *Védas.* He should learn, from his preceptor, the many and varied rules [for attaining] purification. (5)

Being careful and attentive, a *Brahmachárin* should use a deer-skin [for his waist cloth] a piece of wood for cleansing the teeth, *mekhalá*, (*i.e.*, the triple girdle worn by the first three castes), and the sacrificial thread. (6)

For procuring food, he should, having restrained his senses, beg alms in the morning and evening. Rinsing his mouth carefully every day, he should not cleanse his teeth.* (7)

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* *I.e.*, He should not rub his teeth with wood, after having rinsed his mouth at the time of bathing.

He should renounce umbrella, shoes, scents and garlands; and must, also, abstain from dancing and singing, useless conversation and sexual intercourse. 8)

Having restrained his senses, he should abstain from riding on elephants and horses. Observing his vow, a *Brahmachârin* should perform his evening adoration. (9)

After the termination of the evening adoration, he should salute the feet of his preceptor and reverentially meditate upon his parents (*i.e.*, adore them mentally). (10)

These three (*i.e.*, the preceptor, the father and the mother) being lost (becoming displeased), all the Deities are displeased. Shorn of pride a *Brahmachârin* should abide by the commands of all these. (11)

Having studied either the one, two or the three *Védâs*, from the preceptor, he should make the usual present to him, and then being self-controlled, [he should] live in his village. (12)

A *Brâhmana*, whose tongue, generative organ, belly and hands, have all been controlled, should, resorting to *Sannyâsa* (renunciation), lead a celibate life near the same preceptor, as long as he lives; in his absence, near his (preceptor's) son; [in the latter's absence,] near his disciple or in his family. Neither marriage nor [absolute] renunciation is laid down for the *Naishthika*.* (13—14)

A *Brahmachârin*, of firm vows, who, carefully following this regulation, renounces his body, is not born again in this world. (15)

* A perpetual religious student, who continues with his spiritual preceptor even after the prescribed period, and vows life-long abstinence and chastity.

A *Brahmachârin*, who, being self-controlled and devoted to the service of his preceptor, moves about on this earth, acquires an auspicious learning, so difficult of attainment, and comes by its fruit (*i.e.*, virtue, worldly profit, desire and emancipation) so easily attainable [by such a person]. (16)

CHAPTER IV.

[GA'RHASTYA, OR THE DOMESTIC MODE OF LIFE.]

AFTER having completed his Vêdic studies and being acquainted with the true import of *Dharma-S'âstras*, a person should wed a maiden of a different family, having a brother, endued with auspicious marks, perfect limbs and a good character. That foremost of the twice-born must do so according to the most excellent rite of *Brâhma*. (1—2)

Various other forms of marriage, according to caste and order, have been spoken of. Having duly collected sacrificial fuels, the foremost of the twice-born, being all the while wide awake, should offer oblations [to the Fire] in the morning and evening. Thereupon [he] should daily bathe after having previously cleansed his teeth. (3—4)

Having got up from bed at dawn he should duly perform [all] the purifying operations. The mouth remaining stale (*i.e.*, not washed) every day, a person loses control over his own self. (5)

Therefore one should eat (use) a piece of wood, dry or wet, for cleansing the teeth. *Karanja*,* *Khadira*, *Kadamva*, *Kurava*, *Saptaparni*, *Prisniparni*, *Jâmva*,

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* Name of a tree used in medicinal preparations.

Apâmârga, *Vilwa*, *Arka*, *Udumvara*,—these are mentioned as the most suitable woods in the operation of tooth rubbing. Thus is described, in brief, the wood which should be used for rubbing the tooth. (6—8)

All thorny woods yield virtue; and milky ones, fame. It is said that the wood, for rubbing the tooth, should be of the measure of eight fingers. Or it should be of the size of a span, measured from the tip of the thumb to that of the forefinger. With such [a piece of wood], one should cleanse one's teeth. (9)

If the teeth are touched with a twig on the first day of a lunar fortnight, the fifteenth day of the dark fortnight, the fullmoon day, the sixth and the ninth lunar day, one's seven generations are consumed. (10)

On the interdicted days, the mouth should be rinsed with twelve handfuls of water instead of a twig. (11)

Having rinsed the mouth, as laid down in the *Mantram*, one should again rinse it. Then sprinkling one's own self with water, as described in the *Mantram*, one should throw palmfuls of water. (12)

By virtue of the boon conferred by Brahmâ, whose birth is not known, the *Râkshasâs Mândeha* fight every morning with the Sun. (13)

The handfuls of water, thrown by the *Brâhmaṇâs* and inspired with the mystic verse *Gâyatri*, destroy all the *Râkshasâs* passing under the appellation of *Mândeha*. (14)

Thereupon protected by the *Brâhmaṇâs*, the Sun proceeds along with the Yogins headed by the great Marichi and Sanaka. (15)

Therefore one should not studiously neglect the morning and evening adorations. One, who neglects

the same out of stupefaction, forsooth, goes to [the infernal region of] hell. (16)

Having rinsed one's mouth, sprinkled one's own self with water, according to the *Mantram*, and offered handfuls of water in honour of the Sun, one should perform the rite of circumambulation and then purify one's self by touching water. (17)

Even when the stars are visible, one should duly perform the first *Sandhyá* adoration and recite the *Gáyatrí* till the Sun is not seen. (18)

Then having duly performed the evening *Sandhyá*, even when the Sun remains visible, one should recite the *Gáyatrí* till the stars are not seen. (19)

Thereupon reaching the house and performing the *Homa*, a learned and sage person should think of measures for supporting those who depend on him. (20)

Thereupon, for the behoof of his disciples, he should conduct Vedic studies for a little while; then a good *Bráhmaṇa* should approach his king for business. (21)

Then repairing to a distant place, he should fetch *Kus'a*, flowers and sacrificial fuels. Then he should perform the midday adoration at a holy and charming place. (22)

I shall [now] describe, in brief, the regulations, destructive of sins, [of that form of bath] by bathing according to which, one is freed from all sins. (23)

Having brought, for bathing, earth, together with pure rice and sesame, one should then, with a careful mind, go to a river having profuse pure water. (24)

A river existing, one should not bathe in another water. One should not bathe in little water while there exists a profusion of it. (25)

The water of a river is the best. One should bathe in the river, standing against the current. In its absence, one should bathe in a tank or in other pools. (26)

Sprinkling a pure spot with water, one should place one's all clothes there. Then carefully washing one's own body, one should rub it with earth and water. (27)

Just before bathing, a learned person should rinse his mouth. Then entering into water, controlling his speech duly, and mentally thinking of Hari, he should immerse himself in thigh-deep water. (28)

Then returning to the bank and rinsing his mouth according to the *Mantram*, he should sprinkle his body with water [reciting] the *Varuṇa-Mantram* and the *Pavamani* Ṛ*ik*. (29)

Then having carefully sprinkled his own body, with the water taken by the tips of *Kus'a*-grass, [and reciting the *Mantram*,—] "*Syona pṛithivî*," the twice-born should rub it [his body] with earth [reciting the *Mantram*,—] "*Idam Vishṇu*." (30)

Then, when immersing in water again, he should meditate on the divine Nârâyaṇa. Then entering into water properly, he should recite [the *Mantram*,—] "*Aghamarshaṇam*." (31)

Having bathed, he should offer, as usual, oblations, of water with rice and sesame, to the celestial saints and the departed manes; then pressing out water [from his cloth] and reaching the bank, being self-controlled, he should put on two pieces of white cloth and *Uttarîya* (cloth to cover the body). He should not shake his hairs. (32—33)

A dark-blue or a blue cloth is not preferable. A learned person should always avoid a dirty cloth [and one] that does not emit a good smell. (34)

Thereupon a learned person should wash his feet with clay water. Then, again converting the right palm into the shape of a cow's ear, he should see the water inside, drink it thrice and rinse the mouth twice there-with. Then sprinkling his head and feet with water, he should touch his mouth with three fingers. (35—36)

With the thumb and nameless finger, he should touch the two eyes. Then being self-restrained, he should touch his head with five fingers. (37).

Having rinsed his mouth, according to this regulation, a pure-minded *Bráhmaṇa*, shorn of idleness, should, with *Kus'a* in hands and his face directed towards the east or the north, perform the *Práṇáyâma* thrice, and thereafter perform the sacrifice of the recitation of the *Gâyatrí*, the mother of the *Védás*. (38—39)

There are three kinds of *Japa-Yajña*; understand their secret meaning. *Vâchika*, *Upáṁs'u* and *Mánasa* are the three forms. (40)

Of these three forms of *Yajña*, each succeeding one is superior to the preceding one. (41)

What is performed by reciting the *Mantrams*, the various parts and letters being distinctly sounded either high or low, is called *Vâchika Japa-Yajña*. (42)

That, in which the *Mantrams* are recited slowly, the lips quiver a little, and the sound becomes audible to a slight extent, is known as *Upáṁs'u-Japa*. (43)

That, in which the words and letters [of the *Mantrams*] are comprehensible by the intellect, [though the words and letters are not audible, and the meaning of the words is meditated on, is called *Mánasa*. (44)

Being daily lauded with the recitation, the Deities become propitiated. They being pleased, the sages acquire a large family. (45)

When the recitation is performed, the *Rákshasás*, *Pis'áchás*, and the dreadful huge serpents do not come near but fly away from a distance. (46)

Knowing the metre and the *Rishi* (saintly author), one should zealously recite the *Mantrams*. And knowing their meaning, a twice-born one should mentally recite the *Gáyatrí*, day and night. (47)

He,—who daily recites the Divine *Gáyatrí*, the highest [form of recitation] being a thousand times; the middling, a hundred times; and the lowest, ten times;—is not sullied by sin. (48)

Then offering, with upraised arms, handfuls of flowers to the Sun, he should recite the *Súkta*,—*Udutyan* etc., and then *Tatachakshu*. (49)

Performing the rite of circumambulation and covering [his face] with hands, a twice-born one should bow unto the Sun and then propitiate the other Deities with the *Tirtha*-Water. (50)

Then pressing water out of the cloth with which he had bathed, he should rinse his mouth again. Bathing and making gift by a devout follower has been described here like that (*i.e.*, they should be accompanied with the rinsing of mouth.) (51)

Seated on *Kus'á*-grass, with *Kus'á*-grass in hands and with his face directed towards the east, a person should reverentially perform *Brahma-Yajña*, according to the rites thereof. (52)

Thereupon having got up and placed his joined hands on his head, he should, reciting the *Rik*,—*S'uchishadi*, offer *Arghya* of sesame, flowers and rice to the Sun. (53)

Thereupon having saluted the Sun-God he should again return to his house. And, going there, he should

adore Vishṇu, according to the rite laid down in the *Purusha-Sûktâ.* (54)

Thereafter he should offer *Vali* (offerings of food) to the *Vis'wadévâs* according to the rite thereof. A householder should wait for a guest till the hour of milching the cow. (55)

If a guest, not seen or known before, comes, he should, rising up, adore him with a welcome, offer of water and a seat. (56)

[On a guest] being welcomed, the Fires of a householder become gratified. On a seat being offered, the King of the Celestials becomes pleased. (57)

Water, for washing the feet, being offered, the departed manes attain to gratification which it is so difficult to secure. On food being offered, Prajâpati is pleased. (58)

Therefore, after the adoration of Vishṇu, the guests should be daily worshipped by a householder with respect and according to his might. (59)

He should give unto the beggars and the mendicant *Brahmachârins* alms consisting of undedicated curry and rice. (60)

If a mendicant arrives at a house before food is offered to the *Vis'wadévâs,* then keeping a part thereof for them, one should dismiss him by giving him alms. (61)

A mendicant, being fed, can remove the mischief done by the *Vis'wadévâs.* But the *Vis'wadévâs* can never remove the mischief done by the mendicants. (62)

Therefore when *Yatins* arrive at a house, one should respectfully offer them alms, for he should think without a shadow of doubt that Vishṇu is himself a *Yatin.* (63)

After having fed well-dressed maidens, aged persons

and children, a householder should then take his meal. (64)

With his face directed either towards the east or the north, abstaining entirely from speaking or controlling his speech, he should, with a delighted heart, salute the boiled rice in the beginning. (65)

Then offering oblations to the vital airs with different *Mantrams*, he should, being self-restrained, take sweet food. (66)

Then rinsing his mouth and remembering his Tutelary Deity, he should touch his belly. Then a wise person should spend his time in the study of history and the *Purâṇás*. (67)

Then going out, he should duly perform the evening adoration. Then performing the *Homa* and feeding the guests, he should take his meal in the night. (68)

Eating in the morning and evening has been sanctioned by the *S'ruti* for the twice-born. But they cannot take any intermediate meal. The rule for the *Agnihotrins* is [to take meals only in] the evening. (69)

A *Bráhmaṇa* should teach his disciples but dismiss them on those days on which no religious studies are to be prosecuted. All the days mentioned in the *Smṛitis* and the *Purânâs* [are to be accepted]. (70)

On the *Mahânavamí* (the ninth day in the bright half of the month of *A's'win*, sacred to the worship of Durgâ), the twelfth day of the fortnight, *Bharaṇi*, the *Parva*-days (Fullmoon, and the last day of the dark fortnight, and the third day of the bright half of *Vais'ákha*, a *Bráhmaṇa* should not teach his disciples. (71)

On the seventh day of the fortnight in the month of *Mágha*, on *Rathya Saptamí*, while rubbing oil, and at the time of bathing, one should avoid teaching. (72)

Seeing a dead body carried or placed on earth and hearing the sound of weeping in the evening, the foremost of the twice-born should not study [the *Védâs*]. (73)

O ye the leading twice-born ones, charities must be made by a householder—the gift of gold, cow and earth. (74)

This is the essence of the duties of a householder described [by me]. He, who satisfies them with reverence, attains to the dignity of *Brahma*. (75)

By the favour of the Man-Lion, he acquires the most excellent knowledge. And, by it, a *Brâhmaṇa* attains emancipation, O ye twice-born ones. (76)

O ye *Viprâs*, thus the eternal Code of Duties has been described, in brief by me, to you. If a householder carefully performs the duties laid down for the domestic mode of life, he becomes united with [the God] Hari. (77)

CHAPTER V.

[THE DUTIES OF THE VA'NAPRASTHA MODE OF LIFE.]

O YE great and most excellent *Rishis*, hear, I shall, hereafter, describe the duties of a *Vânaprastha* or a hermit. (1)

Having seen sons and grandsons and his hairs grow grey, a householder, consigning the care of his wife to his sons or with her, should enter into a forest. (2)

Having nails, hairs of the body and white skin covering the body, a hermit, living in a forest, should duly offer oblations to Fire. (3)

He should carefully daily offer oblations with paddy grown in the forest, unimpeachable rice growing without cultivation, leaves, roots and fruits. (4)

Having bathed thrice, he should practise austere penances. Either after a fortnight or a month, he should take his meals, cooking the food himself. (5)

Or he should take his meals at the fourth, eighth, or the sixth, period;* or he should sustain himself with air. (6)

Stationed in the midst of five fires in the summer, living without shelter in the rainy season and remaining inside the water in the dewy season, he should spend his time practising penances. (7)

That person of well-formed religious understanding, who performs these rites in order, shall, taking his own Fire, repair to the northern quarter. (8)

An ascetic, going to a forest, who, abstaining from speech, meditates on *Brahman*—who is beyond the ken of senses—till the destruction of his body, becomes glorified in the region of Brahmâ. (9)

He,—who, living in a forest and being endued with mental abstraction and self-restraint, practises penances, —goes, freed from sins, purified and endued with a quiet mind, to the ancient, divine Purusha. (10)

* The fourth period is the evening of the second day, after fasting for a day; the eighth period is the evening of the fourth day, after fasting for three days; and so forth.

CHAPTER VI.

[THE DUTIES OF THE FOURTH ORDER, SANNYA'SA.]

I SHALL, hereafter, describe the most excellent fourth *A's'rama* or order, by following which with reverence, one is released from the fetters [of worldly existence]. (1)

Living in the *Vânaprastha A's'rama* as mentioned before and dissipating all his sins, a twice-born one should enter upon the fourth order according to the rules of *Sannyâsa* (renunciation). (2)

Having carefully made gifts unto the departed manes, the celestials and the human beings, performed *S'râddha* for the departed manes and the human relations and performed the funeral rites of his own self, and taking the Sacred Fire with his own self, one, knowing the *Mantram*, should again enter upon the life of mendicancy. (3—4)

Since then he should desist from cherishing attachment for sons and conversing with them. He should give assurance of safety unto his kinsmen and all creatures. (5)

A triple staff, made of bamboo, of equal knots, measuring four fingers and covered with the down of a black calf, has been highly spoken of by the ascetics for physical and mental purification. A small strip of cloth [is allowed] for covering the body and a wallet for protection against cold. (6—7)

He should also take a pair of sandals and must not collect any thing else. These all, that have been described, are always his marks. (8)

Collecting all these, leading a life of renunciation and going to a most excellent shrine, [he should] bathe

there and rinse his mouth with water inspired with the *Mantrams.* (9)

Then offering oblations to the Deities, he should bow unto the Sun according to the *Mantram.* Then with his face directed towards the east and abstaining from speech, he should perform the *prâṇâyâma* thrice. (10)

Having recited the *Gâyatrî* according to his might, he should meditate on the *Para-Brahman.* And, for supporting his own self, he should daily go out for receiving alms. (11)

Having arrived in the evening at the residence of the *Brâhmaṇâs*, he should, with his right hand, beg for a mouthful of food. (12)

Having taken up the bowl with his left hand, he should collect alms with his right one. He should receive alms so long as food, capable of gratifying him, is not secured. (13)

Then returning, the self-controlled [mendicant] should place the bowl elsewhere. Then being self-controlled, he should take rice, containing all sorts of curries with four fingers and keep it in another vessel. Then sprinkling it with water and offering it to the elemental Deities headed by the Sun, the *Yatin* should take his meal either in two vessels or in one. He should never eat from a vessel made of fig-leaves, or one made of *Kumbhi*, *Tainduka*, *Kovidâra* and *Kadamva.* The *Yatins,* who eat from vessels made of belmetal, are all described as being covered with dirt. (14—17)

The *Yatins,* [who take their meals from a belmetal vessel], are visited by the sins of the householder, who cooks food in a belmetal vessel, as well as of all those [persons] who make others eat from the same. (18)

A *Yatin* should daily wash the vessel, with *Mantrams*, in which he takes his meal. Like the *châmasa*-vessel (ladle), of sacrifice that vessel is never sullied. (19)

Thereupon having rinsed his mouth and performed deep meditation, he should adore the Sun. A sage man should then spend his day in recitation, meditation, and the study of history. (20)

Then performing the evening adoration, he should spend the night in a temple and meditate on the eternal *Brahman* in the lotus of his heart. (21)

If [a *Sannyâsin*] be thus religiously bent, be of a quiescent soul, impartial unto all creatures and self-restrained, he attains to the highest station from which he does not return. (22)

The holder of the triple staff,—who, withholding the senses from the external objects, gradually acts thus,—attains to the most exalted station of Vishnu, freed from the fetters of worldly existence.. (23)

CHAPTER VII.

[ESSENCE OF YOGA.]

I HAVE described the duties of various *Varnas* and *A's'ramas*, by following which men attain to emancipation and the celestial region. (1)

I shall now describe, in brief, the most essential and excellent *Yoga-S'âstra* by listening to which, persons, desirous of acquiring emancipation, attain to it. (2)

All the sins are dissipated by the practice of *Yoga*. Therefore, resorting to *Yoga* and performing all religious rites, one should daily perform meditation. (3)

Having brought first the mind, difficult of being restrained, under control, by *dhâranâ* (steady abstraction),

one should control one's speech by *prâṇâyâma*; and the senses, by withholding them from their objects. (4)

Considering the individual soul as identical with the Great Soul, he should meditate on *Brahmaṇ*, that is all knowledge, freed from diseases, subtler than the subtle and described as the stay of the universe. (5)

Seated in a solitary place with a concentrated mind, he should, till death, meditate on the *âtman*, that is situated both in the mind and the external world, and effulgent like gold. (6)

He should think,—"I am that which is the heart of all creatures, which is situated in the hearts of all and which is worthy of being known by all." (7)

So long one enjoys the pleasure of seeing the *âtman*, he should not act against the religious practices mentioned in the *S'ruti* and the *Smṛiti* (such as penances, meditation, etc.). (8)

As a car without a horse and a horse without a charioteer [are of no use], so is penance and learning. They become useful when [they are] united. (9)

As food united with sweet juice, and sweet juice united with food, [are useful]; as birds, with two wings, fly in the sky; so one, by *jñâna* (knowledge) and *karma* (action), attains to the eternal *Brahmaṇ*. A *Brâhmaṇa* —endued with learniug and penance and given to the practice of *yoga*—having cast off the two bodies (the material and the subtle), becomes freed from fetters. There is no destruction of the soul when the material body is destroyed. (10—12)

O ye foremost of the twice-born ones, all the divisions of castes and orders and their duties have been described unto you, in brief, by me. (13)

Hearing of religious duties, which yield, as fruits, the celestial region and emancipation, the ascetics, saluted the *Rishi*, and, delighted, repaired to their respective habitations. (14)

MA'RKANDEYA said :

Having studied this Religious Code, in full, emanating from the mouth of Hârita, he, who follows its religious teachings, comes by the most excellent state. (15)

By acting against the duties laid down for the *Bráhmaṇás*, those laid down for the *Kshatriyás* (sprung from the arms of Brahmâ), those laid down for the *Vais'yâs* (thigh-begotten), and those laid down for the *S'údrás* (foot-sprung), one is immediately degraded from his caste. Every one should perform the duty laid down for him (*i.e.*, for his caste) The twice-born should, therefore, carefully satisfy their respective duties. (16—17)

Thus, O king, there are four *Varṇas*, and four *A's'ramas*. Those, who abide by their own duties, come by the most excellent condition. (18)

The slayer of Madhu is not so much pleased with any other work, as the Man-Lion is gratified with the discharge of their respective duties by men. (19)

Therefore performing one's own duty in proper time and vigilantly, a person acquires habitation with the thousand-eyed King of the Celestials and the Man-Lion (Vishṇu). (20)

By the power of the spirit of disassociation sprung in him, a *Yogin*, always performing religious rites, should meditate on *Para-Brahmaṇ*. Then casting off his body, he shall attain to the eternal and the ever-blissful station of Vishṇu, which is without beginning or end. (21)

FINIS.

US'ANA' SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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CHAPTER I.

US'ANA' SAMHITA'.

CHAPTER I.

[GENERAL DUTIES.]

HAVING bowed unto the ascetic Us'anâ's son, born in the race of Bhṛigu, the hermits, headed by S'ounaka, asked of him [an account of] the divisions of all the Religious Codes. (1)

" Hear ye all attentively, I shall rehearse [the Religious Code]—the instrument of virtue, worldly profit, pleasure and emancipation, and the destroyer of sins—which formerly Us'anâ conversant with the secrets of the science of religion, [described] in the auditory of the R*ishis*."

Then saluting his father Us'anâ born in the family of Bhṛigu, he began to discourse on religious duties. (2—3)

Being invested with the sacred thread in the eighth year, either counting from the period of conception or from the [date of] birth, according to the regulation laid down in one's own Family Code of Rites, the foremost of the twice-born should study the *Védâs*. (4)

A religious student should carry a staff, put on a girdle and the skin of a black antelope, live on what is got by begging, do good unto his preceptor and look at the preceptor's face. (5)

Formerly, cotton-made sacred thread was instituted by Brahmâ. Strings of three threads are for the *Brâhmaṇâs*. A hempen cord [is for a *Kshatriya*]; and a woolen one, [for a *Vais'ya*]. (6)

A twice-born one should always wear the sacred thread and tie up the tuft of hair on his crown. He

should put on a most excellent white piece of cotton or silk cloth without any hole, but quite different from the one used before. (7)

The sacred skin of a black antelope has been described as the cloth for covering the upper part of the body. In its absence the skin of a *Ruru*-deer is allowed to be used. (8)

The sacred thread should extend from the left shoulder to the bottom of the right arm. One should always wear the sacred thread. *Nivita* is the sacred thread lying round the neck [and hanging down like a garland]. (9)

O ye twice-born ones, the sacred thread, worn over the right shoulder and passing under the left arm, is called *Práchinavita.* It should be worn at the rite for the departed manes. (10)

In a room where the Sacred Fire is kept, in a cowpen, [while offering] oblations to the Fire, [while making] recitations, while feeding after Vedic studies, near the *Bráhmaṇás*, while the preceptor makes his adoration and at the two periods of junction, one should always wear the sacred thread. This is the eternal regulation. (11—12)

The triple girdle of a *Bráhmaṇa* should be made of the *Muñja*-grass, have three equal folds, and be plain. *Muñja* not being available, *Kus'a*-grass is [next] spoken of, making either one-, or three-, folds. (13)

A twice-born one should carry a staff, measuring up to the tips of hairs in length, made of the *Bel*, the *Palásha*, the sacrificial fig, or of the *Udumvara* wood. (14)

Being self-restrained, a twice-born one should make the *Sandhyá* or adoration, [both] in the morning and

evening. He should never fail, out of lustful desire, avarice, fear or stupefaction. (15)

Thereupon, with a delighted mind, he should adore the Sacred Fire, [both] in the morning and evening. Having bathed, he should offer oblations to the Deities, *Rishis* and all the classes of *Pitris*. (16)

He should, then, perform the adoration of the Deities with flowers, leaves and water. Saying with proper humility,—" I, such and such person, salute thee," he should, every day, religiously bow unto his elders. [By this,] one acquires long life, health, wealth and prosperity. (17—18)

If another *Brâhmana* salutes [him], he [the other *Brâhmana*] should be [greeted in return], saying,—" Be long-lived, O gentle one." These words should be uttered after addressing him by his name. (19)

A *Brâhmana*, who does not know how to return a salutation, on being saluted [by another], should never be bowed unto by a learned person. He is like a *S'ûdra*. (20)

[At the time of salutation,] the feet of an elder should not be touched by the left hand. His left foot should be touched by the left hand; and the right, by the right one. (21)

One should, first of all, bow unto him from whom one acquires temporal, Vedic, and spiritual knowledge. (22)

One should not [at the time of saluting] touch water, food acquired by begging, flowers, [and] sacrificial fuels, as also other articles that may have been dedicated to a Deity. (23)

The preceptor, the father, the eldest brother, or the king, after approaching him, shall accost a *Brâhmana* of his well-being; a *Kshatriya*, of his health; a *Vais'ya*, of

peace ; and a *S'údra*, of freedom from diseases. A maternal uncle, the father-in-law, the eldest brother, the maternal grandfather, the paternal grandfather, the head of the castes and a paternal uncle, are known as the seven *Pitris* or fathers. (24—25)

The mother, the maternal grandmother, the preceptor's wife, paternal and maternal aunts, the mother-in-law, the paternal grandmother and the eldest sister, are to be known as elderly women. (26)

All of them are spoken of as the female and male elders: one should follow them with mind, words and deeds. (27)

Seeing an elderly person, one should get up and salute him or her with folded palms. One should not sit with the elders, nor should one quarrel with them on any account. (28)

Even for preserving his own life, one should not injure or speak ill of elderly persons. Even when endued with other accomplishments, a person, injuring elders, goes downwards. (29)

Of all elderly persons, five are to be particularly [adored], *viz.*, the father, the mother, the spiritual guide, the teacher and the priest ; of them the first three are the foremost ; and of them a mother is to be particularly adored. (30)

One who gives habitation even for a day, one who gives instructions even for a moment, the eldest brother and the protector [or the husband in case of a woman], are the five *Gurus*, (elderly persons worthy of respect). (31)

These five should be adored by one, seeking one's own well-being, with one's best personal exertion or even with the renou ncem ent of one's own life. (32

With disinterestedness and renouncing all, a son should, devotedly, serve them both, so long as the father and the mother live. (33)

The father and the mother being pleased with their son's accomplishments, the son, by this deed, attains to [the fruition of] all [his] works. (34)

There is no Deity equal to mother; there is no *Guru* (elder) equal to father; there exists no return of their good offices. (35)

One should—by deeds, thoughts and words—do unto them what they like. Without being commanded by them, one should not perform any religious rite, excluding those which yield emancipation and the daily and obligatory rites.. [To serve the parents] is laid down as the cream of religion, yielding delightful fruits in the next world. (36—37)

With his permission, taking leave of the preceptor who properly instructs him about good conduct, makes a disciple enjoy the fruits of his learning [in this world], as well as in the celestial region after death. (38)

The silly wight, who disrespectfully treats his eldest brother who is like unto his father, goes, by that sin, into hell. (39)

[One should keep an eye on] the good services and honour of a giver in this world. It is admitted that a protector should be adored by all men with mental concentration. (40)

The most exalted regions are for those men who renounce their own lives for procuring food for their protector. The divine Bhṛigu has said so. (41)

One, younger in years, should get up [on seeing] maternal uncles, paternal uncles, father-in-law, priests and preceptors, and say,—"I am here." (42)

A person, younger in years, if he is initiated in a sacrifice, must not be called by name. A person, conversant with religious laws, should address him with the word,—"*Bhos.*" (43)

Bráhmaṇás, *Kshatriyás* and others, seeking their prosperity, should respectfully bow down their heads unto [their elders]. This destroys all sins. (44)

Even if they are endued with knowledge, good works and other accomplishments, and be sufficiently well-read in the *S'ruti*, the *Kshatriyás* and other castes are never to be saluted by the *Bráhmaṇás*. (45)

The rule is that a *Bráhmaṇa* should bless all the other castes and a younger person of his own caste, and salute the elderly persons [of his own caste]. (46).

Fire is adorable unto the twice-born; a *Bráhmaṇa*, unto all the castes; the husband also is adorable unto wives, and a guest is adorable unto all. (47)

[He is to be reverenced,] who has learning, [pious] action, age, friend and wealth; these five are called objects of honour, each preceding one being more important [than the succeeding one]. (48)

He is a qualified person amongst the three *Varṇas*, who [at least] possesses one of these five [accomplishments]. Even if he happens to be inferior in any other respect, he is worthy of homage. (49)

[Respect should be offered*] unto the *Bráhmaṇás*, who help in the offering of *piṇdas*, unto the womankind, the king, his eye (*i.e.*, his emissary), aged persons, those, pressed down by a heavy load, the diseased and the weak. (50)

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* The sense of the Text is, that if one of the persons, described therein, appears, one should give him way out of respect.

Having collected daily, in a devout spirit, alms from the houses of good people, one should dedicate them to the preceptor, and, then, with his permission, take one's meal, abstaining [all the while] from speech. (51)

A *Brâhmana*, who has been invested with the sacred thread, should beg alms, using before [the word] *Bhavat*; a *Kshatriya* [should use the word] *Bhavat* in the middle; a *Vais'ya* [should use the word] *Bhavat* in the end.* (52)

One should first beg alms from his mother, sister, or mother's sister, and should approach such [a woman] as does not insult him. (53)

It is said that one may receive alms from all of his own caste or from all castes; but he should shun the outcastes. (54)

A *Brahmachârin* should daily, in a devout spirit, collect alms from those who are given to the study of the *Védâs*, the celebration of sacrifices, and be intent upon the performance of his own works (*i.e*, those laid down for their respective castes and orders). (55)

One should not beg alms from the family of his preceptor, from his kinsmen and from relatives made by marriage. In the absence of a house [from which alms may be collected], every preceding party should, in order, be avoided.† (56)

Persons, mentioned before, being not available, one, controlling his ownself and speech and without looking

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* This refers to the various forms of expressions used while begging alms. A *Brâhmana* should say,—"*Bhavati bhikshâm déhi*;" a *Kshatriya* should say,—"*Bhikshâm bhavati déhi*;" and a *Vais'ya*,—"*Bhikshâm déhi bhavati*."

† The meaning is, that if there is not any other family available, one could receive alms from relations by marriage; in their absence, from his own kinsmen; and in their absence, from the preceptor's family.

towards any direction, should approach every one of the village. (57)

Having collected food by begging, he should, every day with [the preceptor's] permission, devoutly, attentively and abstaining from speech, take a portion capable of keeping him alive. (58)

A *Brahmachârin* should daily support himself with food acquired by begging and suppress his passions. It is said in the *Smriti* that a *Brahmachârin's* supporting himself with alms is tantamount to fasting. (59)

He should daily adore his food and take it without speaking ill of it; on seeing it, he should be delighted and happy, and should welcome it with laudation. (60)

Taking too much or bad food is destructive of health, longevity, attainment of the celestial region and virtue, and is condemned by the community. Therefore, it should be avoided. (61)

With his face directed towards the east or the south, he should daily take his meals, according to the eternal regulation. But he should never eat facing the north. (62)

Having washed his hands and feet and been seated in a purified place, he should rinse his mouth twice after it. (63)

Having drawn a circular figure first, he should place the vessel on it, and eat till the recitation of the formulæ *amritopidhân*, etc., at the end of his meal. He should abstain from speech [all the while]. (64)

CHAPTER II

[RULES FOR RINSING THE MOUTH AND KEEPING THE BODY PURE.]

AFTER eating, drinking, bathing, walking, touching that part of a lip where there is no hair, changing clothes, passing semen, urine and excreta, conversing with degraded castes, at the commencement of study, after coughing or heavy sighing, after going to a cremation ground or to a crossing of many roads, and at the two *Sandhyâs* or adorations, the foremost of the twice-born ones should rinse his mouth again. (1—3)

After conversing with a *Chaṇḍâla* or a *Mlechchha*, after talking with abandoned women or with *S'údrás*, after touching an abandoned man or leavings of food, after shedding tears, after speaking an untruth, after taking meals at the two *Sandhyás*, after bathing, drinking or touching urine and excreta, one should rinse his mouth again, even if he has rinsed it once. Elsewhere [he should] rinse [it] once only. [Water for rinsing the mouth not being available, one, being self-restrained, can attain purification] by touching fire, kine or the right ear. (4—6)

By touching men, stones, or tying again *Nivi*,* one should touch pure water, grass or earth. By touching one's own hair or washing water, one should, seated at ease with his face directed towards the east or the north, [rinse his mouth] with pure water, which is neither hot, nor frothy nor sullied. (7—8)

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* A cloth worn round a woman's waist, or more properly the ends of the cloth tied into a knot in front.

By keeping the head or the ear covered, having the *Káchhá** or the *S'ikhá*† untied, or by not washing the feet, one remains impure, even if he has rinsed his mouth. (9)

A learned man should never rinse his mouth with his shoes or with his headgear on, or while stationed in water. [Nor should he do it] with rain water, or with water mixed with clarified butter or while standing. (10)

[He should not rinse his mouth] with water placed in one palm, [and should rinse it] again [with water brought by all castes], excepting a *S'údra.* [He should not rinse it while] seated, with his sandals on, or keeping his hand outside the knee. (11)

He should not talk, laugh, cast his looks here and there, nor bend his body [while rinsing his mouth.] [He should not rinse his mouth] without seeing water or with water that is hot or frothy. (12)

[Nor should he do it] with water served by the hands of a *S'údra* or of a dirty person, or with alkaline water, [or with water] taken up by the fingers. He should not make any sound and must be self-centered [at the time of his rinsing]. (13)

[Nor should he do it] with discoloured and distasteful water, or with the water passing through a crevice or [through the pores] of animals (such as drops of perspiration), and at a time beyond the appointed hour. (14)

A *Bráhmaṇa* is purified by water going to his heart, a *Kshatriya* by a drop [going to his throat], a *Vais'ya* by that entering into his mouth, while a *S'údra* and a woman by merely touching [the water with lips]. (15)

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* The hem of the lower garment tucked into the waistband.

† A lock of hair on the crown of the head.

Brahman is said [to reside] in the line at the root of the thumb. The space between the thumb and the forefinger, is the most excellent *Tírtham* (holy place) for the departed manes. (16)

The base of the smallest finger is called [the holy place] for *Prajápati* or the *Káya-Tírtham.* The tops of all the fingers are described as [forming the holy place] for the Deities; and the roots, for the *Rishis.* [These are] *Daiva-*, and *A'rsha-*, *Tírthaṁs.* The middle part is described as that of Agni. It is also [called] *Soumika* (*i.e.*, belonging to *Śoma* or the Moon]. Knowing all these holy places, one is not possessed by stupefaction. (17—18)

A *Bráhmaṇa* should daily rinse his mouth with the *Brahma-*, or with the *Káya-*, or with the *Daiva-*, *Tírtham*, but not with the *Pitṛi-*[*Tírtham*], O ye twice-born ones.* (19)

It is laid down in the *Smṛiti* that a *Bráhmaṇa*, being self-restrained, should first drink water thrice. Closing the lips of the mouth, he should touch it with the root of the thumb. (20)

Then with the thumb and the nameless finger, he should touch the two eyes. Then with the thumb and forefinger, he should touch the tip of the nose. (21)

With the smallest finger and the thumb, he should touch the two ears. With them all (*i.e.*, all the fingers) or with the palm, he should touch the breast. (22)

Similarly he should touch the head with the thumb, [once] or twice. He should sip water thrice, the Deities are gratified by this [method]. (23)

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* These are described as holy places, and a *Bráhmana* should drink water at the time of the *áchamanaṁ* or rinsing, with these parts of the fingers.

We have heard that Brahmâ, Vishṇu and Mahes'wara become pleased [with him who performs *áchamanam*]. The Ganges and the Yamunâ are pleased with sprinkling [the lips of water]. (24)

The Sun and the Moon are pleased with touching the two eyes; and the A'swins are gratified with touching the tip of the nose. (25)

When the two ears are touched similarly, the Wind and the Fire become pleased; and all the Deities become gratified when the breast is touched. (26)

The Purusha (*átman*) becomes pleased when the head is touched. The drops that fall from the mouth on the limbs, do not make leavings [of a drink]. (27)

When [any particle of food,] fixed to a tooth, drops down at the touch of the tongue, the person remains impure [so long he does not rinse his mouth]. The drops of water, which fall at the feet [of a person offering water] to another for performing *áchamanam* (rinsing), are known as equal to [water] placed on a [pure] spot. By them, one does not become sullied. There is no impurity in *Madhuparka*,* *Soma*,† in chewing betel-leaves, fruits, roots and the sugarcane rod. Us'anâ has said so. If while moving about in a place of eating and drinking, a *Bráhmaṇa* touches any leavings, he should keep on the ground [all the articles in his hands], rinse his mouth and sprinkle those articles with water. If while carrying metallic vessels [for adoration], he touches any leavings, he should rinse his mouth without placing those articles on earth and shall thereby attain purification. Similarly one should do, on touching [any leavings, while carrying clothes]: there

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* A respectful offering of five ingredients, such as honey, etc.

† The juice of the Moon-Plant.

being no difference between clothes [and metallic vessels]. (28—32)

In the night, when there is fear of thieves and tigers on the way, if one passes urine and excreta without washing himself with water, [he does not become impure] nor the article in his hand becomes sullied. (33)

Placing his sacrificial thread on his right ear and facing the north, one should pass urine and excreta. In the night, he should face the south. (34)

Covering the ground with [pieces of] wood, leaves, clods of earth, or grass and bending his head low, one should pass urine and excreta there. (35)

One should not pass urine or excreta under a shade, in a well, in a river, in a cowpen, on a road, on a sacrificial ground, in water, fire, ashes or on the cremation ground. (36)

[One should not pass urine or excreta] on cowdung, on a foundation, in a cowshed, on a place covered with green grass ; nor while standing, nor being naked, nor on the summit of a mountain. (37)

[Nor one should] do so in a dilapidated temple, or on an anthill, or in holes containing living animals, or while walking. (38)

[One should not do so] on husk, charcoal and skull, as well as on a public road, on a field of cultivation, in a hole, in water and at the crossing of four roads. (39)

[One should never ease oneself] near a garden, on a barren land, on another's excreta, with the shoes on, with an umbrella overhead, or having the atmospheric region in view. (40)

[One should not do so] before women, elderly persons, *Brâhmaṇâs* and kine, or before [the image of a] Deity, a temple and a water. (41)

[One should not do so] casting his looks on a river or on luminous bodies, or facing them, or in an open space or looking towards the Sun, Fire or the Moon. (42)

Having brought [a clod of] earth, with it and pure water [already] brought, one should zealously wash oneself for purification till the bad smell is entirely removed. (43)

One should not bring earth filled profusely with the dust of a *Bráhmaṇa's* [feet], nor from clay, nor from a road, nor from a barren ground, nor from what has been left by another person after purifying oneself. (44)

What one drinks, by inspiring it with *Mantrams* and reciting all the letters of the *Praṇava*, *Gáyatri*, and the *Vyárhṛiti*, is called *Mantráchamanam.** (46)

Thus by *Gáyatryáchaman*,† *S'rútyáchamanam*‡ is described. (47)

CHAPTER III.

[LIFE AND CONDUCT OF A BRAHMACHA'RIN, OR A RELIGIOUS STUDENT.]

HAVING thus purified his own body and restrained [the operation of] the body and others (speech, senses, etc.,) and casting his looks at the preceptor's face, [a religious student] should attentively prosecute his studies. (1)

Always keeping [the right hand] uplifted, performing the *Sandhyá*-adorations and observing good conduct,

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* Rinsing the mouth with water accompanied with the recitation of the Mystic Syllables.

† The same as above. *Gáyatri* is the most sacred Vedic *Mantram.*

‡ *A'chamanam* accompanied with the recitation of the Vedic *Mantram.*

[and] when ordered by his preceptor with the saying,—'Sit,' should he sit before him. (2)

While accepting the order [of his preceptor] or conversing with him, he should not lie down on his bed, be seated, eat and stand with his face against him (*i.e.*, the preceptor). (3)

Near the preceptor, [a disciple's] bed and seat should always be lower [than the preceptor's]. He should not take his seat of his own accord at a place which is within the range of his preceptor's vision. (4)

He should not, even in his absence, take merely the name of his preceptor.* Nor should he imitate his (preceptor's) movements and speech. (5)

Where any accusation of the preceptor, real or false, takes place, [the disciple] should close his ears [with the fingers]; or he should leave that place and go elsewhere. (6)

He should not adore him (preceptor) living at a distance, nor being irate, nor near women. He should not cut words with him; nor should he remain seated in his presence. (7)

He should daily bring pitchers full of water, *Kus'a*, flowers, and sacrificial fuels, and should daily wash his limbs and paste them with earth. (8)

He should never go over the flowers used by him, or his (preceptor's) bed, sandals, shoes, seat and shadow. (9)

Having received wood for rubbing the tooth, he should not dedicate it to him. He should never go [anywhere] without obtaining leave from him; nor should he be engaged in a work calculated to incur his displeasure or do him any harm. (10)

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* While taking the name of his preceptor, a disciple should always use such epithets as *áchárya*, *upádhyáya*, etc.

Near him, he should never place his feet, and avoid yawning, laughing, sneezing and using an upper garment. (11)

He should always avoid cracking fingers in his presence. He should study at the appointed hour till the preceptor does not draw his mind [from teaching]. (12)

He should never sit on [his preceptor's] seat, bed and conveyance. He should run after him when going quickly, and follow him when going [slowly]. (13)

He is allowed to sit with his preceptor on an elephant, on a camel, on a conveyance [drawn by bullocks], in a royal palace, on a rock, on a chariot, on a seat made of stone, or on one made of a big piece of wood. (14)

He should always have control over his senses and mind, be shorn of anger and pure, and should always give utterance to sweet and beneficial words. (15)

He should studiously avoid scented garlands, [sweet] juice, maidens, the destruction of small animals, smearing the body with oil, collyrium, shoes, the holding of umbrella, lustful desires, anger, fear, sleep (*i.e.*, too much sleeping), singing [bad songs], playing on musical instruments, dancing, gambling, detracting other people, looking at and conversing with women, injuring other people and wickedness. With a delighted mind he should bring pitchers full of water, flowers, cowdung, earth and *Kus'a* as much as is necessary for his own use. He should daily collect food [which a *Brahmachârin* may take], except salt and what is stale. (16—19)

He should always be impartial, have no attachment for singing, etc., should not see his face in a mirror, should not rub his teeth, should not converse with

notorious impure persons, women and *S'ûdrâs*, and should not take the residue of his preceptor's food willingly for medicinal purposes. (20—21)

He should never take such a bath as would remove the filth of his body,* and should not, without being permitted by his preceptor, salute his own elders. (22)

He should similarly behave towards those of his elders who confer learning, and towards those who are born of the same stock, who suppress irreligion and deliver wholesome instructions. (23)

Towards persons most prominent [in education and piety], preceptor's wives, sons and kinsmen,—he should daily so behave himself as he does towards his preceptor. (24)

Whether a disciple be younger in years or of the same age [with him], the son of the preceptor teaching him, deserves respect, like unto the preceptor himself, in all sacrificial rites. (25)

He should not besmear the body of the preceptor's son with turmeric, make him bathe, take the leavings of his food and wash his feet. (26)

All the wives of the preceptor should be adored like the preceptor himself. All his other caste-wives should be reverenced with salutation and rising up. (27)

Rubbing oil [on the person], bathing, cleansing with perfumes the body, and decorating the hairs, of the preceptor's wife should never be done. (28)

The youthful wife of the preceptor should never be saluted by the feet. [The disciple] should salute her

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* The Author here means that a religious student should not be over-zealous in bathing so as to beautify his person. Students should not spend too much of their time in bathing in order to look handsome. They should have no eye on personal charms.

[placing his head on the ground] and saying,—"I am such and such a person." (29)

Remembering always [the tenets of] religion, a *Vipra* (religious student) should touch the feet and salute the wives, of the preceptor. (30)

The mother's sister, maternal uncle's wife, mother-in-law, father's sister, and the wives of all the elders, should be adored like unto the preceptor's wife. (31)

The wife of an elder brother, those of kinsmen and relatives, mother's sisters and father's sisters, and elder sisters, should be saluted by touching the feet. (32)

One should treat them all like his mother, but the latter is superior to them all. The preceptor should duly instruct the disciple,—living for a year [in his house], behaving himself in the [aforesaid] manner, [who is] intelligent and always doing good unto all,—in the *Vedas*, *Dharma-S'âstras*, and the *Purânas*, and [impart him] the knowledge of the *Tattwas* (principles). (33—34)

The preceptor removes the sins of his disciple within a year. An *A'chârya's* son, one who wishes to hear attentively, one who has given knowledge [in any other subject], a virtuous person, a person pure [in body and mind], a relative, one who is capable of understanding the scriptures, one who gives away money, a good man and a kinsman,—these ten should be taught according to the rules of religious teaching. A *Kshatriya*, [who is] grateful, shorn of malice, intelligent and always doing good; a *Vais'ya*, endued with similar accomplishments; a grateful *Brâhmana*, a non-injuring *Brâhmana*, an intelligent *Brâhmana* and a *Brâhmana*, doing good unto all,—these six should [also] be taught by the leading twice-born ones. Even though it be quite contrary to the established rules [of religious

instruction], when a *Vipra*, invested with the sacred thread by another, comes, [he should be taught.] Instruction in the *Védas* should be given to these only, and not to any one else; so it is said. (35—37)

Having rinsed his mouth, controlled his mind, and with his face directed towards the north, [a student] should daily study. He should look towards the face of his preceptor and touch his feet [before commencing the study]. (38)

[When the preceptor] would say,—*Adhishyabho* (Oh, study), [the student should begin his study; and when he would say,—] *Viramostu* (stop), [he should close it.] Seated on a *Kus'â*-seat with their tops facing the east, being purified by holding the *Kus'â*-reed [in his hand] and first performing the *Prâṇâyâma* thrice, he should recite *Om*. At the close of the study, a twice-born *Brâhmaṇa* should also duly recite the *Praṇava*. (39—40)

Seated with folded palms, he should daily study [the *Védas*]. The *Véda* is the eternal eye of all persons. (41)

He should duly study [the *Védas*] every day, or else he will fall off from the dignity of a *Brâhmaṇa*. He, who daily reads the R*ich*, propitiates the Deities with the oblations of thickened milk. (42)

The Deities, also, gratified, please him by granting him all desired-for articles. He, who always studies the *Yajush*, propitiates the Deities with curd. (43)

He, who daily studies the *Sâman*, propitiates the Deities with the oblations of clarified butter. The Deities are also propitiated by the daily study of Aṅgirasa's *Atharvaṇ*. (44)

The Deities are also gratified by the study of the *Dharma-S'âstras*, *Aṅgas* (auxiliary subjects of the

Védas, such as, Grammar, Astronomy, etc.), *Purâṇas* and *Mimâmsâ*. [If unable to read any of these,] he should, daily, with a concentrated mind and following the prescribed rules, study the *Gâyatrí*, either near water or going into a forest. A thousand times form the highest recitation of the divine [*Gâyatrí*]; a hundred times, the middling; and ten times, the lowest. He should daily recite the *Gâyatrí*. It is laid down that recitation must be made thrice [in a day.] The Lord [Brahmá], weighing, in a balance, the *Gâyatri* and the *Védas*, [placed] the four *Védas* on one [scale], and the *Gâyatrí* on the other. First reciting *Om*, he should then [recite] the *Vyáhṛití (Bhûr, Bhuvaḥ, Swaḥ)*. He should then attentively study the *Gáyatrí*. [One] becomes possessed of great prosperity [by the study of the *Gáyatrí*]. [The preceptor] with his understanding (*i.e.*, mind) fixed on the *Gáyatrí*, should teach [his disciples]. (45—49)

In the former *Kalpa*, were produced the three *Mahá-Vyáhṛitis*, named *Bhûr, Bhuvaḥ* and *Swaḥ*, destructive of all inauspiciousness. (50)

The three *Vyáhṛitis* [represent] *Pradhána* (*Prakriti* or Nature), *Purusha* (the soul), and *Kála* (time), or Brahmá, Vishṇu and Mahes'wara, or *Sattwa*, *Rajas* and *Tamas*, or Present, Future and Past. (51)

Om is *Para-Brahman* and the *Gáyatrí* is eternal. This *Mantram* (namely the *Gáyatrí*) has been described as the means of witnessing the *Maha-Yoga*, (great union). (52)

The *Brahmachárin*, who, understanding its meaning daily reads the *Gáyatrí*, the mother of the *Védas*, comes by the most excellent condition. (53)

Of all (*Mantrams*) to be recited, there is none

superior to the *Gáyatri*. It has been described, in the *Smriti-S'ástra*, as the [means of the acquisition of the] knowledge of the Real. O ye, leading twice-born ones, the commencement [of Vedic study] must take place on the Full-Moon day either of the months of *A'shada*, *S'ravana*, or *Bhadra*. Going away from a village or a city, a *Brahmacharin*, being self-controlled, should study [the *Védas*] for four-months-and-a-half in a holy place. Under the constellation of *Pushyá*, the twice-born ones should perform the dedicatory rite of the *Védas*. (54—56)

[Or, he should do it] in the first part of the first day of the month of *Mágha*. After this, the twice-born ones should study the *Védas* in the light fortnight. (57)

In the dark fortnight, a person should study the *Vedángas* and the *Puránas*. Both the teacher and the pupil should carefully avoid the [following] periods, when no Vedic studies should be prosecuted:—*viz.*, the night when a roaring wind blows, the day when a dusty wind blows, when a down-pour of rain takes place accompanied with the flashing of lightning and roaring of clouds, and when huge fire-brands drop down. *Prajápati* has laid down these periods as being unworthy of Vedic (studies). (58—60)

When one shall see all these (thunder, lightning, etc.) rise in the morning and evening when the Sacred Fire is lighted up, he should not study the *Védas*; and in other seasons, except the rainy, on seeing a cloud.* (61)

Appearance of a portendous sound in the sky, earth-

* This means that in the rainy season when thunder and lightning appear in the morning and evening when the Sacred Fire is lighted, no study should be prosecuted. It may be done at any other time in the rainy season, even if these inauspicious signs appear.

quake and the fall of luminous bodies, form, also the periods when religious study should not be prosecuted even in the rainy season. (62)

In any other season, except the rainy, if the roaring of thunder and cloud appear in the morning and evening when the Sacred Fire is lighted up, the study should be stopped at once. So the *Muni* has said. (63)

Those, who wish for cleverness in actions, should never prosecute [religious] studies in villages or cities. And every day [the study must be stopped] when any bad smell [comes in]. (64)

No study [is allowed] in a village inhabited by low-caste people,* near an irreligious person, when cries are heard and where there is a multitude of men. (65)

In water, in the middle of the night, when one passes urine and excreta, while touching the leavings of food and after eating articles offered at a *S'râddha*,† a twice-born one should not even think [of the *Vêdas*] with the mind. (66)

Having accepted an invitation for the *Ekoddhista-S'râddha*,‡ on the birth of the king's son and on solar and lunar eclipses, a learned *Brâhmana* should not study the *Vêdas* for three days. (67)

As long as the scent and paste, dedicated at the *Ekoddhista* (*S'râddha*) exist on the person of a learned *Brâhmana*, he should not study the *Vêdas*. (68)

Lying down, seated by placing the soles of the feet on the seat, sitting with a cloth girt round the legs and

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* Another reading is *antargate s'ave*, *i.e.*, where there is a dead body.

† The meaning is that after taking food offered at a *S'râddha* one should not even think of the *Vêdas* for full twenty-four hours from that time.

‡ A funeral rite performed for a definite individual deceased.

knees, taking fish or meat, or food rendered impure by birth or death, a twice-born one should not study [the *Védas*]. (69)

On a day covered with mist, on hearing the sound of an arrow, at the two *Sandhyás*, on the last day of the dark fortnight, on the fourteenth-, and the eighth-, day of the two fortnights, and on the Full-Moon day, [a twice-born one should not study the *Védas*]. (70)

Before the commencement of Vedic study and after the performance of the dedicatory rite, [the study] must be put a stop to, as laid down in the *Smriti*, for three nights. One should not prosecute Vedic studies on *Ashtakas*, at the termination of the seasons and in the nights. (71)

The three eight days in the dark fortnight, in the months, of *Agraháyaṇa*, *Pousha* and *Mágha*, have been designated by the sages as *Ashtakas*. (72)

A twice-born one should never study under the shade of *S'lesmataka*, *S'álmali*, *Madhuka*, *Kovidara*, and *Kapithwa* trees. (73)

On the demise of a person studying the same branch, or that of a fellow-religious-student, or that of the preceptor, [abstention from study] for three nights is prescribed in the *Smriti*. (74)

On all these faulty occasions, abstention from study is laid down for the *Bráhmaṇás*. The *Rákshasás* do mischief unto them who study [on these interdicted occasions]; therefore one should avoid them (*i.e.*, these occasions). (75)

There is no stoppage of study in the daily rites of the *Sandhyá*-adorations, in the preliminary and dedicatory rites of Vedic study and in the *Homa-Mantrams*. (76)

On an *Ashtaká*-day, when a high wind blows or in [any other] calamity, a twice-born one should study one *Rich*-, or one *Yajus*-, or one *Sáma*-, *Mantram.* (77)

There is no prohibition in the study of the *Vedángas*, or of the *Itihásas* (History) and the *Puráṇas*; or of the *Dharma-S'ástras* and other [works]; but a twice-born one should abstain from studying all these on *parva*-days. (78)

I have thus described, in brief, the duties of the Religious Students. Formerly Brahmá described them before the *Rishis* gifted with the knowledge of self. (79)

A twice-born person, who without studying the *S'ruti* devotes his care elsewhere, (*i.e.*, to any other subject) is, indeed, a foolish wight opposed to the study of the *Véda*. He should not be accosted by the twice-born. (80)

The foremost of the twice-born ones should not be satisfied with merely reading the *Védas*. The mere recitation of the *Vedas* becomes useless like a cow in mire. (81)

He, who studying duly the *Veda* (*Samhitá*) does not discuss (*i.e.*, master) the *Védánta*, becomes like a *S'údra* with his entire family. And he is not entitled to have water for washing his feet. (82)

If a twice-born person wishes to lead the life of a perpetual religious student at the house of his preceptor, he should serve him diligently and assiduously till the destruction of his body. (83)

Or (*i.e.*, in the absence of his preceptor), going to a forest he should duly offer oblations to Fire. And being self-restrained, he should ever and anon study the Spiritual Science. (84)

Having bathed and besmeared his body with ashes,

he should, always, study the *Védas*, and especially the *Sâvitri* and *S'atarudra* (verses) of the *Védas*. (85)

O ye twice-born ones, having studied [either] one, or two, or three, of the *Védas*, or the [entire] four *Védas* and understood their meaning properly, the foremost of the twice-born should [celebrate the occasion with the terminating] bath. (86)

He should zealously perform, every day, his own duties as laid down in the *Véda*. Not doing them, he immediately falls down on dreadful hells. (87)

Being self-controlled, he should practise [the recitation of] the *Védas* and never give up the [celebration of] great sacrifices. He should do all domestic works and the *Sandhyá*-adorations. (88)

He should, daily, study the *Védas* and put on his sacred thread. He should speak the truth and control his passion. [Such conduct] leads to the attainment of emancipation. (89)

Bathing, performing the *Sandhyá*-adorations and the *Brahma-Yajña* every day, being shorn of malice, mild and self-controlled, a householder succeeds in getting over worldliness. (90)

A twice-born man, who being self-restrained, reads religious books, discourses [on them], becomes glorified in the region of Brahmá. (91)

Having meditated completely on *âtman* and thereafter performed the morning rites before making offering to all the Deities (made by presenting oblations to Fire before meals), he should feed the *Brâhmanâs* in the mid-day. (92)

With his face directed towards the east or the Sun, he should take his meals. Seated on a purified seat, he should place his feet on the ground. (93)

To take meals with one's face directed towards the east, produces longevity; [to do so] with the face directed towards the south, yields fame; to eat with the face towards the west, brings on prosperity; and to eat with the face towards the north, yields [the fruits of] truthfulness. (94)

He (*i.e.,* one leading the domestic mode of life), should himself take his meals afterwards and place the residue on the ground. This, Us'ana says, is equal to fasting. (95)

Again, washing his hands and feet, [and] rinsing his mouth and being shorn of anger, he should take his meals in the night in a purified place after having it [properly] cleansed. (96)

Reciting the *Vyâhṛiti* and encircling the food with water, he should sprinkle it afterwards with the *Paris'echana-Mantram.* (97)

Then offering food to *Chitra-Gupta,* sprinkling it and reciting the *Mantram,* [running as,—] *Amritopístaranamasi,* he should perform the rite of *A'pos'âna.** (98)

With the recitation of *Swâhâ* and *Praṇava,* he should offer oblation to the [vital air] *Prâṇa.* Then offering oblation to the *Apâna,* he should offer the same afterwards to the *Vyâna.* (99)

Thereupon he should offer the same to the *Udâna,* and the fifth [oblation] to the *Samâna.* Then understanding their true import, a twice-born one should offer oblation to his own self. (100)

Having meditated, in his mind, on the Divine Self-Existent Prajápati, he should, at his pleasure, take the last portion of the food with curry. (101)

* A kind of prayer repeated before and after eating.

After eating, he should recite [the *Mantram*] *Amritopidhánamasi* and drink water. Having sipped water, he should, again, perform the *áchamanam*. Then reciting the *Mantram*,—*Gouriti*, or thrice *Gáyatrí*, consisting of three *pâdas* and destructive of all sins, he should touch his breast with the *Mantram*, *Pránánâm Granthirasi*. (102—103)

Then taking up the thumb of the foot with the thumb, lifting his hand and being self-controlled, he should pass off water from his hand. (104)

Having offered oblations, he should inspire his own-self with *Mantrams*, reciting *Swadhá*. Then with the *Mantram*,—*Yo yapet Brahmaṇa*, he should sprinkle himself with water. (105)

It is laid down in the *Smṛiti* that of all the *yâgas* [sacrifices], *âtma-yâga* is the foremost. In the afternoon of every *A'mâvasyá* (the last day of the dark fortnight) *S'râddha* should be performed by the twice-born. (106)

This *S'râddha* is called *Piṇdanváharyakam*.* In the afternoon of the day, when the waning of the Moon takes place, the twice-born should perform it with sanctified fish and meat. (107)

In the dark fortnight there are [fifteen] *tithis* (days) such as *Pratipad* (the first day). Leaving off the fourteenth day, [one should perform it] on *Pañchamí* (fifth day), one after another.† (108)

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* *Pinda* means the *Pitris* or the departed Manes. It is so called because it affords gratification to them for a month.

† There are fifteen days in the fortnight. If these days are divided by five, three groups are formed. The three *Pañchamí*-days are accordingly the fifth, tenth, and the last or the *A'mávasyá*-, day. Of them, the second, *i.e.*, the tenth, day is superior to the first or the fifth, day, and the last, *i.e.*, the *A'mávasyá*-, day is superior to the second, or the tenth, day. The word *uttarottaram* in the Text signifies this superiority.

Amongst the *tithis* beginning with the first day after the Full-Moon-Day, divided into three groups, the *A'mâvasyâ* (the last day of the dark fortnight), and the three *Ashtakas* [are the best]. The three sacred *Ashtakas*, the fifteenth day of the dark fortnight in every month, and the thirteenth day of the dark fortnight in the month of *Mâgha* and under the constellation of *Maghâ*, are particularly [preferable]. During the solar and lunar eclipses, on all these days, and on the death* of boys, occasional funeral rites should be performed. Otherwise, a person becomes a dweller of hell *Kâmya-S'râddhas* are praised in eclipses, on the last days of the summer and winter solistices, and when the Sun enters on its equinoctial passage. [A *S'râddha*,—performed] when any conjunction of planets, foreboding evil, takes place, [yields] unending fruits A *S'râddha*, performed on the last day of all the months and on birth-days, [yields] eternal [fruits] (109—112)

Under any planet and on any *tithi* and day, one may perform a *Kâmya-S'raddha* for a particular object. O ye leading twice-born ones, by performing the same under the influence of the Pleiades, one acquires the celestial region. (113)

Proper ingredients and worthy *Brâhmanâs* being available, [one should perform the [*S'râddha*]. there is no limitation of time in it. One should perform an *Abhyudaya-S'râddha* at the commencement of all [festive and initiatory] rites, such as the birth of a son, etc. A *S'raddha*, that is performed on a *parva*-day, is called *Pârvana*. What is performed every day, is called *Nitya*;

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* In some Texts there is *janana*, i e, on the birth of children. The *S'râddha* is to be performed, because no child-death takes place in a family unless the Manes are offended

[what is performed with a particular end in view, is called] *Kâmya.* [What is performed occasionally, when *Ashtaka* and other exceptional days appear, is called] *Naimittika.* (114—115)

He,—who disregarding a *Brâhmana,* well-read in the *S'ruti,* living at hand, gives the food to another,—that sinful wight consumes, by such a deed, his seven generations. (116)

If a *Vipra* [living at a distance] excels [the one living near] in character, learning, etc., [the performer of the *S'râddha*] should, himself, offer, with care, [the food] unto him, renouncing the one living near. (117)

An illiterate *Brâhmana,* accepting funeral cakes, gold, kine, horses, lands and sesame seeds, gets consumed like a wood. (118)

The anniversary day of the death of the lady, devoted to her husband, who ascends the same funeral pyre with him, arriving, two separate funeral balls (*pindas*) should be made. (119)

[For a deceased person,] oblations of water should be religiously offered]; and *S'râddha* and *Pârvana,*—called *Nagna* (*i.e.*, in which persons, qualified to offer *pinda,* should shave their heads)—should be performed. The rite of depositing bones [should be performed] within the first three days after death; and on the tenth day, the *pinda* for securing final beatitude [should be offered]. (120)

Ourdha-funeral rites should be performed on the tenth day and on the final day of purification [if the period is somehow increased]. If the rite of depositing bones takes place on the tenth day or on a day subsequent to that, on account of there being destroyed or lost, and if the dead body is to be cremated again, then one should

duly perform anew the ceremony of offering water and the new or the first *S'râddha.* (121—122)

A twice-born man, whether he maintains the Sacred Fire or not, whose father is dead, should perform the *S'râddha* every day, particularly those at sacred places. (123)

If the *Pitṛi*-vessel lies upraised or askance, the departed Manes, being enraged, do not partake of the food. (124)

"May what is divorced from food, rite and *Mantram* become faultless." Having recited the foregoing, one should feed them with care. (125)

Ekoddistha, Ekoddhisthavidhika, Vriddhi, Pârvaṇa and *Pârvaṇavidhika,*—these fivefold *S'râddhas* have been enunciated by Bhrigu's son. (126)

The *S'râddha*, performed with care at the time of starting on a journey, is called the sixth. And the *Pârvaṇa*, performed for purification, has been described by Brahmâ as the seventh. (127)

The *S'râddha*, performed for the Deities, is the eighth, by doing which, one is freed from fear. At the two periods of junction between day and night,* and in the night no *S'râddha* should be performed, for no evidence is found [in the *Vêdas* in its support]. (128)

[Those performed at various] countries (pilgrimages) particularly, yield unending merits. (129)

A *S'râddha* performed at *Gayâ*, and death at *Prayâga* (Allahabad, the confluence of the Ganges and the Yamunâ), yield unending fruits. The intelligent sages all sing and describe this *Gâthâ* (discourse.) (130)

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* Some Texts read *Râhudars'ânât* instead of *Ahorâtromadars'anat*, i.e., during the eclipses, no *S'râddha* should be performed.

Many sons, endued with good character and accomplishments, should be sought for. If one, amongst that multitude, happens to go to *Gayâ*, and even if going there accidentally in a company, performs the *S'râddha*, the departed Manes are gratified by him; and he, too, comes by most excellent condition. (131—132)

On the Mountain *Varâha*, especially in *Gayâ* and in such like pilgrimages, [if a *S'râddha* is performed], the departed Manes are gratified thereby. (133)

With rice, barley, bean, water, fruits, roots, leaves of the sacred fig-tree, vegetables, rice growing wild or without cultivation, *Priyangu* (a kind of creeper), wheat, sesame and kidney bean, one should gratify his departed Manes. At the time of a *S'râddha*, he should give away sweet fruits, sugar-cane juice, sweet small cardamoms, *Vidaryas* (prickly pear) and ducks. He should give away with sugar and curd, fried paddy mixed with honey. (134—136)

One should, with care, give at a *S'râddha*, deer, lamb and tortoise. With fish and meat, [the Manes attain to gratification for] two months; and [for] three months, with the meat of deer. (137)

With mutton, [they are gratified for] four months; with the meat of birds, [for] five months; with the meat of goat, [for] six months; and with the meat of *Ruru*-deer, [for] nine months. (138)

With the meat of buffalo and pork, [they] are gratified for ten months; and with the meat of hare and tortoise, for eleven months. (139)

With cow's milk and *Pâyasa* (milk and boiled-rice), [they attain to gratification for] one year. With the meat of rhinoceros, [they attain to] gratification for twelve years. (140)

Black pot herbs, sea-scrabs, meat of rhinoceros and black goat, honey and all other roots lead to their everlasting gratification. (141)

Having himself bought or obtained by begging all the ingredients necessary [for performing a *S'râddha*] for a deceased person, a twice-born man should make a presentation of them, with care, [at a *S'râddha*. The fruit of such a gift is said to be eternal. (142)

One should avoid pepper, betel-nut, *Masuraka* (pulse), dirty bottle-gourd, Brinjal, incantation, the meat of crane, deceitfulness, big roots, broken rice, human flesh, and the milk of she-buffalos. (143)

The foremost of the twice-born ones should, with every care, avoid, at the time of a *S'râddha*, *Kodrava* (a species of grain), *Kovidara* (fruit and leaves of the tree of the same name), *Sthalapaka* (a kind of grain) and *A'mari*. (144)

CHAPTER IV.

PERSONS WHO OUGHT TO BE INVITED AT A S'RA'DDHA.

HAVING duly bathed, offered libations of water to the departed Manes, Deities and the *Rishis*, one, being of a delightful mind and purified, should perform the *S'raddha*, of *Pindanvaharyaka*.* (1)

First of all, he should cast his looks towards the *Brahmanas*, who have mastered the *Védas*, for they are the most qualified in offering clarified butter and food [to the departed Manes] and are [to be reverenced like] a guest, according to the *Smriti*. (2)

* A *S'râddha* in which one] should take his meals after the funeral rice-ball has been offered to the Manes.

Those, who are given to the drinking of *Sôma*-Juice, who know the true form of religion, who are truthful, who observe penances, who follow regulations, who know their wives at the proper time after the menses, who preserve the Five Sacred Fires, who are given to Vedic studies, who know the *Yayur-Vêda*, who know the Rig-*Vêda*, who are *Trisuparna*, (*i.e.*, study the same portion of the *Vêdas*), who are *Trimadhu* (*i.e.*, study the same portion of the *Vêdas*), who are *Trinâchikêta*, (*i.e.*, study the same portion of the *Vêdas*), who have mastered the *Sâmâ-Vêda*, who have duly studied the *Sâman* called the *Jyêstha-Sâma*; those, who have studied the *Atharva-S'iras*, especially the *Rudrâdhyâyî*; who are is given to the performance of *Agnihotra*; the learned; those, who know all sins, who have read the Six *Angas*; those, who are given to the adoration of the *Guru*, the Deities and the Fires, who are endued with spiritual knowledge, who are non-injuring, who do not daily accept presents, who constantly perform sacrifices, who are given to [the practice of] making gifts;—all such *Brâhmanas* are *Pangtipâvanâs** (*i.e.*, entitled to seats of honour at dinner parties.) (3—7)

Even if they may not be of the same *Pravara* (lineage) and of the same *Gotra* (family), and [even if they be not] relations,—those *Brahmanâs* are to be known as *Pangtipâvanâs*. (8)

First of all one should feed a *Yogin*, endued with the knowledge of self; in his absence, a *Naishtika* (a perpetual religious student); in his absence, a self-controlled *Upakarvânaka* (a religious student who wishes to pass on to the state of a householder). (9)

* Literally, those who purify *Pangti*, or persons who sit in the same row to dine.

In the latter's absence, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

In this world, one, who feeds a *Yatin*, who is conversant with the three *Gunas* (universal tentencies) of *Prakriti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Vedas*. (11)

Therefore one should, with care, feed the foremost of *Yogins*, endued with the knowledge of *I's'vara*, with food and clarified butter; and in his absence, the twice-born persons. (12)

This is the first rule in the distribution of the *Havya* (food) and the *Kavya* (clarified butter); the following is the minor rule which good people follow. (13)

One should feed his maternal grandfather, maternal uncle, father-in-law, preceptor, and daughter's son, if they are all learned and are like unto fire in Brahmanic energy. (14)

One should not feed a friend at a *S'raddha*; he must be secured by money. Even if it is done without any money-present at a funeral offering, it secures prosperous fruits in the next world. (15)

[In the absence of a worthy person,] it is better to adore an accomplished friend, but never a qualified enemy. Clarified butter, partaken of by enemies, becomes fruitless in the region of the dead. (16)

Having offered the *Havi* to a person, who is not acquainted with the *Vedas*, the giver does not attain to the fruits thereof. A person, not knowing the *Vedas*, would, in the next world, eat as many burning maces

with downward faces as the number of balls, which he would eat at the time of distributing the *Havya* and *Kavya*. If persons learned in the *Vêdas* and the *Yogins* [take their meals at a *S'ráddha*], the performer is honoured both in this world and the next. (17—18)

The twice-born men, as mentioned below, who partake of the *Havya* become *A'sura* (demonaic). He, in whose family the study of the *Vedas* and the [practice of] sitting on the sacrificial altar has been given, up for three generations, is to be known as a bad *Bráhmaṇa*, and he [should never be invited] at a *S'ráddha*. (19)

He, who is the servant of a *S'údra*; he, who is the servant of the king; he, who is proud; he, who is irreligious; he, who works as the priest for a [whole] village; and he, who leads the life of a butcher;—these six are contemptuous (nominal) *Bráhmaṇás*. Manu has designated them as degraded ones, even if they impart [lessons in the] *Vêdas*. (20—22)

The following are disqualified to be present at a *S'ráddha* ceremony:—Those, who sell the *S'ruti*; those, who marry widows; those, who enter into a locked room without the permission of the owner; and those, who officiate as priests for inferior castes;—are described as out-castes. Those, who teach unknown persons; those, who give instructions on receiving fees; those, who study the *Vêdas* by paying fees;—are described as *Vṛitakás*. The *Srámanás* (Bouddha ascetics); *Nirgoodás*, (a class of naked mendicants); those, who, know the doctrines of the *Pancharátra*;* the

* This is a sect amongst the *Vaishnavás*. The promulgater of this sect was S'ándilya According to them, Vishnu is the Supreme Deity and the sole cause of all. Deliverance is attainable by the worship of this Deity.

Jinâs;* the *Kâpâlikâs*;† the *Pas'upatas*;‡—if these and similar other heretics,—wicked souls pervaded by the quality of *Tamas*,—partake of the *Havi*, the *S'râddha* does not become successful, and it does not yield fruits in the next world. O ye leading *Vipras*, a twice-born man, who does not follow an established order of life; as well as the one, who enters upon a false one;—are to be known as *Pangtidushakâs* (*i.e.*, those who are unworthy to sit at a dinner party.) One, who has a bad skin; one, who has bad nails; one, who is afflicted with leprosy; one, who suffers from leucoderma (*i.e.*, white leprosys); one, who has brown colored teeth; one, who is wily; one, who carries on a trade; a thief; a eunuch, an atheist; a drunkard; one, who knows an unmarried girl; one, who kills heroes; one, who has sexually known his brother's widow (not as a sacred duty, but for the carnal gratification of one's senses; an incendiary; one, who takes food, offered by an intelligent person called the *Kunda*; the *Brâhmanâs*, who sell the *Soma*; one, who serves meals; an injuring person; a (*Parivitti*) younger brother who marries before his elder has been married; one, who does not perform the five great sacrifices; the son of a widow, re-married; one, who lives on usury; one, who lives by astrological calculations; one, who lives by singing and playing on musical instruments; one, who is afflicted with a disease; one, who is deaf; (23—30)

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* A follower of *Jaina* doctrines.

† Followers of a certain *S'aiva* Sect (the left-hand order) characterised by carrying skulls of men in the form of garlands and eating and drinking from them.

‡ A sect of *S'aiva* worshippers; they hold that *I's'wara*, the Supreme Being is the Efficient Cause of the world, its Creator and Superintending and Ruling Providence.

One, who is defective in limbs; one, who has extra limbs; a religious student, who has committed an act of incontinence; one, who vilifies a maiden; the son of a woman who commits adultery during the life-time of her husband; the bastard son of a widow; one imprecated with a curse; a low *Brâhmana*, who subsists upon offerings made to an idol; (31)

One, who injures a friend; one, who is deceitful; one, who daily beats women; one, who renounces his parents and preceptor; as well as one, who renounces his wife; (32)

One, who has no issue; one, who gives false evidence; one, who cooks food; one, who lives by treating diseases; one who goes to sea; one, who is ungrateful; one, who breaks a high way; and one, who breaks an agreement; (33)

One, who is given to the vilification of the *Védas*; one, who is given to speaking against the Deities; one, who is given to speaking ill of the twice-born;—[all these] should be avoided in all rites appertaining to a *S'râddha.* (34)

An ungrateful person; a deceitful person; a wicked soul; an atheist; one, who speaks against the *Védas*; one, who slays a friend; one, who knows another's wife; one, who falsely accuses a learned person; [should, also, be avoided.] (35)

What is the use of speaking more on this subject, even those, who after doing prescribed works perpetrate interdicted deeds, should, also, be carefully avoided in a *S'râddha.* (36)

CHAPTER V.

[RULES OF S'RA'DDHA.]

HAVING purified himself with cow-dung and water and being self-controlled, [the performer of a *S'râddha*,] saluting all the twice-born, should invite them with welcome words. (1)

On the day previous, he should say,—"To-morrow shall my *S'râddha* take place." If it is impossible, he should invite a *Brâhmaṇa*, endued with [all] the marks mentioned before. (2)

When the hour for the *S'râddha* arrives, his departed Manes, fleet like the mind, hearing his [invitation] and meditating on it with a concentrated mind, arrive there. (3)

The departed Manes, who range in the intermediate region, follow the *Brâhmaṇâs*, remain there in the shape of the wind, and attain to the most excellent condition after partaking of the food [offered there.] (4)

When the hour for the *S'râddha* arrives, the *Brâhmaṇâs* who are invited, should all lead continent lives and sit there being self-restrained (5)

They should all be shorn of anger and hastiness and be truthful and self-restrained. One, who takes meals at a *S'râddha*, should give up fear, sexual intercourse, wending a way and the recitation [of the *Gáyatrí*.] (6)

A *Brâhmaṇa*, who, being invited, accepts another's invitation, [is a sinner.] And a twice-born person, who, having invited [*Brâhmaṇâs*, according to his acquirements], invites another out of stupefaction, is a greater sinner and is born as a virmin of excreta. (7)

A *Brâhmana*, who being invited at a *S'râddha*, holds sexual intercourse, is visited by the sin of Brâhmanicide and is born amongst the degraded castes (8).

The departed Manes of the wicked-minded *Vipra*, who being invited, wends a way, live for that month on dust. (9)

The departed Manes of the twice-born person, who being invited, picks up a quarrel, live for that month on dirt and excreta. (10)

Therefore, being invited at a *S'râddha*, a twice-born one should become self-controlled. The performer of the *S'râddha*, too, should be shorn of anger, remain purified and control his senses. (11)

Having gone to the southern quarter, [the performer of a *S'râddha*] should, attentively, offer [unto the invited persons,] beautifying [the place], *Durvâ*-grass with roots, having their tips directed towards the south, and pure water. (12)

He should paste, with cow-dung, a low ground in the south, cool, demarcated, possessed of auspicious marks, purified and secluded. (13)

The departed Manes are gratified [with oblations] offered at the secluded banks of rivers, pilgrimages, one's own ground, and the summits of mountains. (14)

One should not offer oblations to the departed Manes on another's ground. Whatever [rite] is performed [there], by men out of stupefaction, becomes lost on account of its ownership [being invested in another.] (15)

Forests, mountains, sacred shrines, sacrificial places, all these are described as having no owners. No one has any right of possession over them. (16)

A twice-born person should put boundary marks all over there and scatter sesame seeds. All places, sullied

by the *Asurâs*, are purified by sesame and the *Ajâ* (a kind of corn.) (17)

He should, then, according to his power, dedicate food, purified in many ways, not consisting of one curry, fresh and of which nothing has been spent, and prosperous with articles to be sucked and drunk. (18)

Then when the noon sets in, he, having approached the twice-born, who have pared their nails and shaved their beards, should offer them, as laid down in the ritual, sticks for rubbing the teeth. (19)

First of all he should offer unto [the *Brâhmaṇâs* representing the] *Vis'wadêvâs*, in *Udumvara*-vessels, oil, unguents, water for bathing [and] other ingredients of bathing, and perfumeries of sorts. (20)

Then, having risen up and with folded palms, he should offer, in order, water, for washing the feet and rinsing the mouth, unto them, when they have returned from after bath. (21)

The seats, made of *Kus'â*, for those *Brâhmaṇâs*, who, being invited for the first [party, the Deities], are beautifully seated there (*i.e.*, the place where a *S'râddha* is performed), should be placed facing the east. (22)

They (*i.e.*, those seats) shall have one *Kus'â* facing the south, and should be sprinkled with sesame-water. [The performer of the *S'râddha*] should make the *Brâhmaṇâs*, like unto the Deities themselves, sit thereon, saying,—'Sit.' They (the *Brâhmaṇâs*), too, should sit separately. (23)

Two, on the side of the *Dêva*, [should sit with their] faces towards the east. Three, belonging to the *Pitris*, should sit with their faces towards the north. Or one on each side should [be present] there. Such is [the rule in the case] of the maternal grandfather. (24)

The ceremony of reception, the determination of time and place, purity and the [acquisition of] qualified *Brâhmaṇs*,—these five destroy [the true spirit of] the *S'râddha*. Therefore many should not be invited. (25)

Or, one should feed only one *Brâhmaṇa* who has mastered the *Vedas*, is endued with good character and with [the knowledge of] the *S'ruti*, and who is shorn of [all] bad marks. (26)

All self-restrained persons, [desirous of offering] food to a qualified person, [should offer the same], in a temple, unto him returned from the three regions. (27)

He should then offer [a part of] that food unto the Fire and then unto the [invited] religious student. A *Bhikshu* (religious mendicant) or a *Brahmachârin* being present for food, one should feed them to satisfaction after [the invited *Brâhmaṇs*] have been seated [to take their meals] at a *S'râddha*. That *S'râddka* is not well spoken of where an *Atithi* (uninvited guest) does not take his food. (28—29)

Therefore, even at places of pilgrimage, the *Atithis* should be adored by the twice-born ones with care. Those twice-borns, who take meals at a *S'râddha*, if they, without spending a night, hold sexual congress or make gifts, are, forsooth, born in the species of crows. One having defective limbs, an outcaste, one suffering from leprosy, a merchant, the offsping of a *Nishâda* by a *S'ûdra* woman, one having a fœtid nose, a fowl, a hog, and a dog should be shunned from a distance in all *S'râddhas*. One should not touch a person of grim visage, a *Mlechchha* and a woman in menses. (30—32)

One should avoid persons putting on violet coloured raiments and [useless] silk raiments, as well as heretics. Whatever rites are performed there [in a *S'râddha*],

towards the *Brâhmaṇs* belonging to the *Pitṛis*, should all be done in the worship of the *Vaishadévâs*. One should bedeck, with ornaments, all those [*Brâhmaṇs*] seated at pleasure. (33—34)

[Then] one should offer *Arghya* unto their hands with the *Mantram*,—"*Yâdivva*;" as also scents, garlands, incense, etc., according to one's might. (35)

Then making the sacred thread hang down towards the left part of the body over the right shoulder, a wise person, with his face directed towards the south, should invoke the departed Manes with the *Mantram*,—"*Us'antastwá*." (36)

Having invoked [them] and been commanded, [he] should then recite [the *Mantram*,—] "*A'yântunas*." [Then with the *Mantram*,—] "*S'annodévi*," [he should place] water; [and with the *Mantram*,—] "*Tilosi*," sesame, in the vessel. (37)

Having placed [water and sesame] and given again, as before, *Arghya* unto their hands, [he should], being self-restrained, place the remaining water of *Arghya* in a vessel. (38)

Having placed, with this vessel, the *Arghya*-vessel along with the *Pitṛis* (*i.e.*, having kept it as a place of their residence) and then taken up rice soaked with clarified butter, he should ask—"*Agnou Karishyé*," (*i.e.*, if I can offer oblation to the Fire.) (39)

Being commanded with "*Kurushwa*," (do it), he should, with the sacred thread on,* offer oblations [to

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* This and similar other passages distinctly show that to put on the sacred thread always, was not the practice prevailing then. But the *Bráhmaṇás* used to put on the sacred thread, as a distinctive mark, before the performance of any particular religious rite.

the Fire.] Wearing the sacrificial thread and with the *Kus'a* in hand, one should perform the *Homa*. (40)

Wearing the sacred thread over the right shoulder and under the left arm, one should perform the *Homa* for the *Pitṛis* and the *Vis'wadévâs*. Then when serving meals to the Deities, he should lower down his right knee. (41)

Then reciting,—*Somâya Pitṛimate Swadhá, namas, Agnaye Kavyavâhanâya Swadhâ*, he should offer oblations. (42)

Being self-restrained and stationed near the image of a Great Deity or in a cowpen, he should consign them to the hands of a *Vipra* in the absence of the Fire. (43)

Therefore having circumambulated, at the command [of the *Brâhmaṇâs*], the [image of the] Deity and his own tutelary Deity, he should paint, with cowdung, before him, towards the south, on a little elevated place, an auspicious circular or square figure. He should, then, with a *Kus'a*-reed, rub thrice inside the figure. (44—45)

Thereupon having spread there *Kus'a*-grass, with their tips directed towards the south, he should, being self-controlled, make three balls [for the Manes] with the residue of the oblation. (46)

Thereupon having offered the *Piṇdas* there, he should rub, with his hands, those *Kus'a*-reeds for [the satisfaction of] the partakers of the paste. Then rinsing and rinsing his mouth thrice and suppressing the vital airs gradually, he should, by and by, throw the residue of the water near the *Piṇdas*. Then being self-restrained, he should beat the *Piṇdas* slowly. (47—48)

Thereupou one should duly feed a twice-born person, with the remaining portion of the food [forming the] *Piṇda*. Here (*i.e.*, in a *S'ráddha*) a person, conversant

with religious laws, should bow unto the six seasons, the departed Manes and the Deities. (49)

If the burning lamp is extinguished, while taking meals at a *S'râddha*, one should not again take food. Having taken it, one should perform the *Chândrâyana*. (50)

One should offer corns, various cakes of flour, sweet boiled milk and rice, soup, vegetables, desired-for fruits, milk, curd, clarified butter and honey. (51)

One should dedicate desired-for boiled rice, various edibles and drinks and all that is liked by the leading twice-borns. (52)

One, seeking one's well-being, should give unto the twice-borns paddy, various kinds of sesame, sugar and warm boiled rice, but not (warm) roots, fruits, and drinks. One should not [while offering these] shed tears; nor should one be angry; nor should one speak an untruth. (53—54)

One should not touch boiled rice with the feet; nor should one scatter it. The *Yâtudhânâs (Râkshasâs)* destroy what is offered angrily or hastily, or what is acquired by sinful means. One should not, with a moistened body, stand near a twice-born person. (55—56)

One should not look at the crows or drive away the birds; for the departed Manes, for knowing the real truth, come there in those forms. (57)

One should not give anything there with the hands [only], nor simple salt (*i.e.*, without mixing it with any other article); nor should one give it in an iron vessel, nor disrespectfully. (58)

[By offering food] in a golden vessel, or in an *Udumvara* one, and particularly in the horn of a

rhinoceros, one comes by the most excellent sovereignty. (59)

He, who feeds the departed Manes in an earthen vessel, goes, with the eater, to the most dreadful hell of *Purodhâ*, (60)

One should not offer food in unequal quantities in the same row, nor should one beg food, nor should [the eaters] quarrel with [one another]. By begging food, one despatches oneself to a dreadful hell. (61)

Abstaining from speech, one should take food; even when accosted, one should not describe the real virtues [of the food]. As long as the merits of the *Havi* are not described, the departed Manes partake of the food. (62)

[Disregarding] many others seeing him, a twice-born person, seated in the first row, should not take his meals. Such an ignorant person takes upon [himself] the sin of the [entire] row. (63)

The foremost of the twice-born, [who is] engaged, should not leave anything in a *S'râddha*. Even he must not prevent one from offering *Másha*-corns; nor shall he look at another's food. (64).

A twice-born one, who being engaged in a rite for the departed Manes, does not eat *Mâsha*-corns, is born, after death, as a beast for twenty-one births. (65)

One should make them [*i.e.*, the invited *Brâhmaṇas*] listen to the Vedic recitations, *Dharma-Sâstras*, *Itihâsas* (History) *Purâṇs*, and the most beautiful portion [of the *S'âstras*] dealing with [the performance of] the *S'râddha*. (66)

Thereupon one should offer food and scatter it on the earth before those who are unfed. Then accosting the

gratified [*Bráhmaṇs*] with "*Swa'ditam*" (are you satisfied?), he should make them sip the water. (67)

After they have sipped the water, he should address them "*Bho ramyatám,*" (Hon'ble Sirs, please take rest). Thereupon the *Bráhmaṇs* should say,—"*Swadhá.*" (68)

Thereupon he should communicate the residue of the food unto the [*Bráhmaṇs* already] fed. Then commanded by the twice-borns, he should do what they say. (69)

In a *Pitri-S'ráddha* (*i.e.*, *Ekoddhistha* and *Párvaṇa*) "*Swadita*" should be uttered; in a *Goshtha* (*i.e.*, a *S'ráddha* described by *Vis'wamitra)* "*Sunrita*"; in an *Abhyudaya S'ráddha*, "*Sampannam*"; and in a *Daiva*, "*Ruchitam.*" (70)

Being speechless, he should send away first of all the *Bráhmaṇs* representing the Deities. Then looking towards the south, he should beg [the following] of the departed Manes. (71).

May [the number of] givers [in our family] multiply; may our children [be given to the reading and teaching of the] *Védas*; may reverential faith [in the *Védas*] not disappear [in our family; may riches, to be given away, multiply [in our family]. (72)

One should offer *Piṇdas* and edibles unto the *Bráhmaṇs*, throw them into the Fire or water. The *Vipras* being seated, one should not cleanse the leavings of the twice-born persons. (73)

Thereupon one, seeking a son, should offer unto one's wife, the middle [*Piṇda*]. Then washing the hands and rinsing the mouth, one should feed one's kinsmen in the end. (74)

The kinsmen being gratified, one should, thereafter feed the servants. One should, afterwards, take, with one's wife, the last portion of the food. (75)

So long the sun is not set, one should not look at the leavings; the pair should lead a continent life for that night. (76)

He,—who having made presents in a *S'râddha*, or he,—who, having taken meals [thre-at], holds sexual intercourse,—is again born as a virmin, after having passed through [the hell of] *Mahârâurava.* (77)

One (*i.e.*, the performer of the *S'râddha* or the partaker of food) should be pure, shorn of anger, of quiescent soul, truthful and self-controlled. Even the performer or the eater, should give up [for that day] Vedic studies and meditation. (78)

The twice-borns, who, having made presents in a *S'râddha*, take their meals elsewhere, are equal to great sinners and go to innumerable hells. (79)

I have thus attentively described, in full, the rituals relating to a *S'râddha.* An *Udâsin* (an indifferent ascetic) should perform the *S'râddha* with *A'ma* (raw or uncooked materials) and not with any thing else. (80)

A twice-born one who does not keep the Fire, who wends ways and who is given to all sorts of evil habits, should perform the *S'râddha* with raw rice. A *S'ûdra* should always do the same. (81)

A twice-born person, who is conversant with religious regulations, should, being endued with reverential faith, perform the *S'râddha* with raw rice. He should [then] offer the same as oblations to the Fire and make *Pindas* with the same. (82)

He, who, having controlled his mind, performs the *S'raddha*, according to these regulations, attains to the station of Vishnu, being daily freed from his sins. (83)

Therefore the foremost of the twice-born ones,

should perform a *S'ráddha* with all care. By it the Eternal Lord becomes perfectly adored. (84)

A twice-born person, the foremost of them, who is not rich should, after bathing and gratifying the departed Manes with oblations of sesame and water, perform [the *S'ráddha*] only with roots or fruits. (85)

One should not offer [*Pindas* at a *S'ráddha*] in the lifetime of one's father. *Homa* and its terminating offerings are laid down [for such a one]. Or such a person may offer [*Pindas*] for them to whom he [his father] offers the same. This is the opinion of the learned. (86)

One should offer [*Pinda*] for him who, amongst the father, grandfather, or great grandfather is dead, and not for any one else. (87)

One should, with reverence, feed any one amongst them who is alive, to his heart's content. Disregarding one alive, one should not offer [food to another]. Such is the *S'ruti* (Vedic regulation) transmitted. (88)

A *Dvámushyáyana* son* should offer *Pinda* [for his procreator], for he is born from his seed (semen); he should likewise offer [*Pinda* for the other father], if by his religious appointment he (*i.e.*, the son) is procreated by another on his barren wife.† (89)

A son, [who is procreated] without any agreement [upon another's wife], should offer *Pinda* for [the father]

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* This is a son, who is begotten by a person of good birth, on the barren wife of another person, with her husband's permission or with that of her elders in the absence of her husband. Such a son should offer *Pindas* for his procreating father as well as the other father who is the husband of his mother. [See *Yájñawalkya*, Chapter I., *Sloka* 68—69.]

† *i.e.*, if there is no such contract between the parties, (the one procreating the son, and the person on whose wife the son is begotten) as that the son shall belong to them both.

who gives seed, for he is born of his semen. Otherwise, [he should offer it] to the *Kshêtrí* [father].* (90)

He should offer two *Pindas* both for the *Kshêtrí* (father), and the *Viji* (procreator); or in one *(S'ráddha)* he should offer it to the *Kshêtrí* after mentioning the name of the *Viji.* (91)

On the day of death, he should perform [the *S'ráddha,*] according to the regulation of the *Ekoddishtha.*† But determining the impurity, he should perform the *Kámya-S'râddha*, if he seeks any thing. (92)

One, seeking prosperity, should perform the *Abhyudaya-S'ráddha* in the fore part of the day. All [its rituals are like those of a] *Daiva.* No external rite should be performed. (93)

Darva (grass) should be spread over on all sides. Thereon he (the performer) should feed the twice-born ones. He should say,—"Be ye gratified, *Nándimukha-Pitris.*" (94)

First of all, the *S'ráddha* of the female ancestors should take place; then that of the male ones; then that of the [deceased] maternal grandfather. These three *S'ráddhas* have been laid down in the *Smritis* for the *Vriddhi* (*i.e.*, offerings made to the Manes on prosperous occasions, such as the birth of a son, etc.) (95)

First [before performing these *S'ráddhas*], offerings should be made unto the Deities. No work should be done from the left to the right. (96)

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* The father on whose wife he has been begotten by another person with the former's permission.

† In the performance of the *S'ráddha* for a particular person on the day of death, it is not necessary to take any notice of the purity or impurity of the day.

Having made adorations with flowers, incense, edibles and ornaments unto the variegated altars, the idols and the twice-born persons, one, with the sacred thread on, being self-controlled and facing the east, should offer *Pindas*; and having adored the *Mátris*, a learned person should perform three *S'ráddhas*. (97—98)

The *Mátris* (deceased female ancestors), being possessed by ire, seek to injure him, who, without performing the *Mátri-Yajña*, performs a *S'ráddha*. (99)

CHAPTER VI.

[VARIOUS FORMS OF IMPURITY.]

If any, amongst the *Sapindas*, is born or dead, the impurity of the *Bráhmanás*, say the learned, extends over ten days. (1)

During the period of impurity, one should not perform any of the (*Nitya*) daily rites, and particularly those of the *Kámya*; nor should one think of the Vedic *Mantrams*. (2)

At this time, one, who keeps the [Sacred] Fire, being purified and shorn of anger, should feed the other (*i.e.*, pure) twice-born persons. He should, with dried rice and fruits, offer oblations to the Fire for the departed Manes. (3)

Others should not touch them [who are in impurity]; nor should they offer food to the Spirits. In [an impurity], consequent on the birth of a] son, no sin is committed by touching [the other] *Sapindas*, with the exception of the mother. Again, in [an impurity of] death, it has been said by the Sages, that one can, on the fourth, or the fifth, day, touch him who is given to religious study,

who celebrates sacrifices, or who is conversant with the *Védas.* (4—5)

On the tenth day, after bathing, all [other castes] may be touched by them. Unmeritorious [impurity], in the case of servants and unworthy* *Sapiṇdas,* has been described [to extend over] ten days. (6)

A person possessing one qualification† [is purified] in four days; one possessing two,‡ in three days; and one possessing three, in one day. (7)

After the tenth day, one should fully read out the *Véda* and offer oblations to the Fire. He (*i.e.*, one who observes impurity for ten days) becomes worthy of being touched on the fourth day. So the Patriarch Manu has said. (8)

The period of impurity of those who do not perform religious rites, who are not read in the *Védas*, and who suffer from leprosy, etc., terminates with their death. (9)

The [period of] impurity, on the death of [*Nirguṇa*] *Bráhmaṇás*, ranges from three to ten nights. [Impurity on the death of a *Sapiṇda*,] before he is invested with the sacred thread, extends over three nights; and for ten nights, thereafter. (10)

[If a child] is dead within two years after its birth, the same [period of impurity, *i.e.*, ten nights] is for the parents. Such is desired [by the Law-givers]. [If the *Sapiṇda*] is highly unmeritorious, [one attains to] purity within three nights. (11)

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* *Nirguna* persons are those who do not maintain the Sacred Fires, as described in the *S'ruti* and the *Smriti.*

† Two qualifications are the maintenance of either the *Srauta-*, or the *Smárta-*, Fire and Vedic studies.

‡ Three qualifications are the maintenance of both the Fires and complete Vedic study.

The same [is the period of impurity, *i.e.*, three nights] for the parents on the death of a child before teething. Such is the deliverance [of the *Rishis*]. Three nights [form the period of impurity on the demise] of a child that has teethed. [A child is called] *Játadanta* when the teeth grow. (12)

Immediate is [the purification, on the death of a child] who has not teethed; [and impurity extends over] one night, before the ceremony of tonsure (*Chudákaranam*) [is performed within two years]; and three nights, before the investiture with the sacred thread (*Upanayanam*); and ten nights, afterwards. (13)

If a child is dead as soon as it is born, both the father and mother suffer from impurity consequent on the birth* [only]; the father, too,† becomes unfit to be touched. (14)

Immediate is the purification for the *Sapindas*, [if death takes place after ten days]. One day [is the period of impurity] for a uterine brother, if he is *Nirguna* (unmeritorious). (15)

If death takes place after the teething, one night is the period of impurity for the *Nirguna Sapindas*; and three nights, if it takes place after the ceremony of tonsure. (16)

O ye learned ones, if death takes place before the teething, one night [is the period of impurity] for the *Sapindas*, if they are highly disqualified. (17

Immediate is the purification of the *Sapindas* on the dropping [of an embryo] by abortion. But if the *Sapindas* are greatly disqualified, a day and night

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* *i.e.*, the impurity consequent on death does not affect them.

† Mother, of course, is also not to be touched.

[form the period of impurity] on account of abortion. (18)

Three nights have been laid down [as the period of impurity] for kinsmen, if they act according to their desire. If any birth takes place during [the period of impurity consequent on] a birth and any death during [impurity owing to] a death, purification is attained with the termination of [the first impurity]. [If any such incident takes place] on the last day [of impurity, the period is increased by] two nights. [If impurity] for both birth and death simultaneously takes place, it terminates with that of death. (19—20)

If any impurity, multiplying sin,* takes place after [any other minor impurity],—one is purified by it (*i.e.* by its termination). Hearing of an impurity consequent on birth or death, a person, gone to another country, should observe impurity till the [remaining] period is completed. [If he hears of it] after the period of impurity is over, three nights have been spoken of [as the period of impurity] for the *Sapiṇdas*. (21—22)

Hearing of a death after a year, a bath [brings on purification]. Under all circumstances and in all times,

* This is an impurity consequent on the death of father, mother, grandfather, etc., which is called *Guru*, or most important *as'oucha*, impurity. There is another reading "*ardhavrittimadás'ouchamurdhamanyenas'oudhyati*," meaning,—"if any impurity, of a more important character, takes place after half the period of another impurity is over, it lasts for the entire period to be observed for the latter, and at its termination one is purified." Thus the meaning of the context is :—Supposing a person is in impurity for the death of a *Sapinda* kinsman. After four days his father or mother dies. In this case, his impurity does not end with the last day of the first one, but extends over the entire period, beginning with the commencement of the latter.

immediate is the purification for a person who is observing a vow, for one who studies the *Védas,* and for one who is engaged in a work for carrying on his livelihood. [On the death of] maidens who have been engaged by words but not married, the father and the *Sapiṇda*-relations [have to observe impurity for] three nights. If marriage has been solemnized, [their] husbands [are to observe impurity]. One day has been prescribed in the *Smṛitis* [as the period of] impurity on the death of a maiden who has not been even orally engaged. (23—25)

Impurity has been spoken of as immediate on the death [of a maiden] within two years from birth. [Impurity extends over] a night, [if she dies before] the ceremony of tonsure. (26)

Three nights [form the period of impurity if a maiden dies] before being given away in marriage; and ten [nights] after that [form the period of impurity in her husband's family]. Three nights [form the period of] impurity on the death of a maternal grandfather. (27)

Similarly is to be known the period of impurity on the death of a uterine sister. *Pakshiṇi* (a night with the two days enclosing it,) [forms the period of impurity] on the death of relations formed by marriage as also of *Vândhavas (i.e.*, maternal uncles). (28)

One night has been laid down [in the case of the death] of the preceptor or a fellow religious student. Immediate [is the purification] on the death of the king in whose territory [a person] lives. (29)

On the death of a married daughter [living] in the house, the father [has to observe impurity for] three days; three nights [form the period on the death and

birth of sons to] *Punarvu*-wives (*i.e.*, widows married by him), of sons born in the family (*i.e.*, not born of his own loins), and of the preceptor. A day and night is spoken of [as the period of impurity on the death of] a wife who has been visited by another person, [and on that] of the preceptor's son and wife. (30—31)

One night [is the period of impurity on the death] of an *Upâdhyâya*, of *S'rotriyâs* and of *Sapiṇda*-relations living in [a person's] house. (32)

Three nights [form the period of impurity] on the death of the mother-in-law as well as that of the father-in-law. Immediate purification is laid down on the death of a *Sagotra* (*i.e.*, one of the same family after fourteen generations). (33)

A *Brâhmaṇa* attains to purity within ten days; a *Kshatriya*, within twelve days; a *Vaishya*, within fifteen days, and a *S'ûdra* within a month. (34)

It has been desired [by the Law-givers] that of all persons, born in the families of the *Kshatriyâs*, *Vais'yâs*, and the *S'ûdrâs* who serve good *Brâhmaṇâs* with undivided attention, one attains to purification within ten days like unto a *Brâhmaṇa* [himself]. (35)

[If a person born] in degraded castes, [serves the *Kshatriyâs* and *Vais'yâs*] [he attains to purification] like the *Kshatriyâs* and *Vais'yâs*.* [On the death of a *Sapiṇda*-] *S'ûdra*, the impurity for the *Vais'yâs*, *Kshatriyâs* and the *Brâhmaṇâs* extends, in order, over six, three, and one night. O ye leading *Brâhmaṇâs*, [similarly on the death of a *Sapiṇda-Vais'ya*] the impurity for the *S'ûdrâs*, *Kshatriyâs* and the *Brâhmaṇâs* extends over

* If a person serves a *Kshatriya*, he attains purification in that work within twelve days; and if a *Vais'ya*, within fifteen days.

a fortnight, six nights and three nights respectively. O ye foremost of the twice-born race, the impurity [on the death] of a *Kshatriya*, for the *Bráhmanás*, the *Vais'yás* and the *S'údrás* [extends], it is said, over six nights and twelve days gradually.* (36—38)

On the death of a *Bráhmana*, the *S'údrás*, *Vais'yás*, and the *Kshatriyás* [should have to observe the usual period of impurity]. By performing the funeral rites of a *Bráhmana* who is a *Sapinda* (*i.e.*, for whom one is entitled to offer a *Pinda*), a *Vipra* attains to purification within one night. The Lotus-sprung (Brahmâ) has said so. By taking meals or living with [that *Bráhmana*], one attains to purification within ten nights. (39—40)

If having his mind possessed by avarice, one speedily burns [the dead body of a *Bráhmana*], a twice-born person (*i.e.*, a *Bráhmana*) becomes purified within ten; and a *Kshatriya*, within twelve days. (41)

A *Vais'ya* attains to purification within a fortnight; and a *S'údra*, within a month; or again, in six, seven and three nights. (42)

Having cremated a helpless, friendless, poor *Bráhmana*, the *Bráhmanás* and others attain to purification by drinking clarified butter after bathing. (43)

If out of love, a person of a lower caste touches, during the period of impurity, a higher caste, and a higher caste a lower one, he attains to purification with [the termination of] his impurity. [By following the

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* These *S'lokas* conclusively prove that there was inter-caste-marriage prevalent at that time, otherwise these laws, relating to purification, would not have been promulgated by the Law-givers.

dead body of a] *Kshatriya*, [a *Brâhmaṇa*] attains purification in one day; and [following that of] a *Vais'ya*, in two days. (44)

[In following that of] a *S'ûdra*, three days have been spoken of [as the period of impurity]. [He should] again [practise] *Prâṇâyâm* for a hundred times. If, before the bones of a *S'ûdra* are deposited, a *Brâhmaṇa* weeps with his (*i.e.*, the *S'ûdra's*) own people, [his] impurity lasts for three nights. One night is for a *Kshatriya* and *Vais'ya*, [if they do the same]. Otherwise (*i.e.*, after the depositing of the bones), a *Brâhmaṇâ* [attains purification by bathing after a day or a night]. (45—46)

If, before the bones of a *Vipra* are deposited, a *Brâhmaṇa* weeps for him, he, forsooth, attains purification by bathing with the cloth, worn by him at that time, on. (47)

He, amongst the *Brâhmaṇs* or other inferior castes who takes food with them (*i.e.*, those who are impure), or drives in the same conveyance, attains purification within ten days (*i.e.*, the fixed period of impurity). (48)

He who wilfully takes their (*i.e.*, impure persons') food, even if he be a Deity, attains purification after observing impurity [for the fixed period] and bathing after its termination. (49)

A person, who under the pressure of famine takes food offered by them, should observe impurity for the [number of] days [he has taken it]; thereafter, he should perform penances. (50)

The twice-born, who maintain [their] Sacred Fires, should on the death of their *Sapiṇdas*, observe impurity from the time of cremation; and others, from the hour of death. (51)

Sapiṇdatâ (kinship connected by the offering of the

funeral rice-balls to the Manes) ceases in the seventh generation ;* *Samánodakabhávat*† (relationship connected by the libations of water to the Manes of common ancestors) ceases when there is no knowledge of the name and birth [of a person]. (52)

Father, grandfather and great-grandfather [who are entitled to *S'ráddha*], the *Lepabhájas*,‡ and one's own self,—these seven generations form the *Sapindas.* (53)

The Divine *Prajápati* has said that *Sapinda*-relationship extends over [three generations] upwards [from the great-grandfather]. *Sapinda* relationship extends over three degrees in case of persons of various *Varnas* begotten by one [father] upon many wives of various castes. (54)

Architects, artizans, physicians, maid-, and man-, servants, kings, and royal officers have been described as to have immediate purification. Persons, who make daily charities ; one, who makes a *Niyama* (*i.e.*, a particular promise); one, who knows the *Brahman*; religious students; those, who are initiated; those, who are engaged in religious rites; a king who has been duly installed and those who continually distribute rice,—[all these]—attain immediate purification according to ordinances. (55—57)

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* From a person with whom the calculation begins, six generations upwards and six generations downwards constitute the *Spindas.*

† This relationship extends from the seventh or the (eleventh) to the thirteenth (or the fourteenth, according to some,) degree.

‡ *Lepas* means the wipings of the hand (or the remnants of the food sticking to the hand) after offering funeral oblations to the first three ancestors (father, grandfather and great-grandfather); these wipings being offered to the three ancestors after the great-grandfather *i.e.*, to paternal ancestors in the 4th, 5th and the 6th, degree,

In a sacrifice, at the time of wedding, in any religious rite relating to a Deity, during famine or any other calamity, immediate purification has been mentioned. (58)

Immediate is the purification for those who have been killed by poison, by lightning, by the king, by the *Brâhmaṇâs*, or by snake-bite. (59)

Immediate purification is laid down in a death by entering into fire, by jumping down from a high place, by taking poison, or by fasting; in that for *Brâhmaṇâs* and kine; and in that while leading the life of a *Sannyâsin*. (60)

There is no impurity [at the death of] perpetual religious students, forest-recluses, *Yatins*, and religious students, as well as at that of an outcaste. [This has been said] by the learned. (61)

CHAPTER VII.

[PERSONS QUALIFIED TO PERFORM THE S'RA'DDHA.]

NO cremation, no funeral rites, no depositing of bones, no shedding of tears, [no offering of] *Piṇda* and no *S'râddha* whatsoever [should be done for the degraded ones. (1)

There is no impurity for him who lays a violent hand on himself with fire, poison, etc. No cremation and no offering of water should be made for him. (2)

If, however, by a mistake one dies through fire, poison, etc., impurity should be observed for him and [the rite of offering] water should be performed. (3)

If a son is born [to a person], gold, paddy, kine, clothes, sesame, rice, oil, molasses, and clarified butter—

all these raw materials may be accepted from him on that very day. (4)

From the house of a person who is in an impure state, fruits, sugar-cane, vegetables, salt, wood, water, curd, clarified butter, medicines, milk, and dried food may be accepted daily. One, who maintains the Sacred Fire, shall be duly burnt with the Three Fires. (5—6)

One, who does not maintain the three Sacred Fires [should be burnt] with the Sacred Fire consecrated in the house; and other inferior persons, with the ordinary fire; —by the twice-born. If the dead body is not found, an image should be made with *Palâsa* [leaves];—and be only burnt by the *Sapinda*-relations endued with reverence, controlling speech and [mentioning] only the name and family. Water, they should offer, only once. (7—8)

They all,* putting on wet cloth and with kinsmen, should duly offer every day, [both] morning and evening for ten days [consecutively], *Pindas* at the gate of the house for the deceased person. They should feed four *Brâhmanâs*. On the second day, shaving† shall be done along with all kinsmen. (9—10)

Then the bones [of the deceased person] should be deposited by the *Jñâti*‡ (chief-mourner) with all kinsmen. [The performer of the *S'râddha* on that

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* The usual practice is that the son should offer the *Pindas*. In the Text *Sarva* or all, is mentioned; because, in the absence of a son, all the *Sapindas* are qualified to offer *Pindas*.

† Shaving takes place generally on the last but one day of impurity.

‡ Here the word *Jñâti* means the next kin who performs the funeral rite; and he is, therefore, qualified to perform the *S'râddha* in the absence of a son.

day], should, with reverence, feed an uneven number of pure *Brâhm anâs* not lesser than three. (11)

On the fifth, ninth, and the eleventh, day he should feed an uneven number of *Brâhmanâs*. This rite is known as the first *S'râddha*. (12)

On the eleventh day (for the *Brâhmanâs*) and on [the day after] the twelfth (for the *Kshatriyâs*), the person, who lights up [the funeral pyre], should, with reverence, offer a *Pinda* and a *Pavitra* (a *Kus'â*- reed) in honour of the deceased. And he should [perform the *S'râddha*] every month on the day of death for one year. (13—14)

It is said that after full one year, the *Sapindikaran* (annual *S'râddha* for offering *Pindas*) should be performed. O leading twice-born ones, [in that *S'râddha* the performer) should make four vessels, [one] for the deceased, and [three for] ancestors of three degrees upwards. (15)

Thereupon with the *Mantrams*,—"*Ye Samânâ*, etc.," he should pour down [water from] the vessel dedicated to the deceased into those offered for the *Pitris* (grandfather, etc.). *Pindas* should be offered in the same manner. (16)

It is laid down that *Sapindikaran*, *S'râddha* should be preceeded by the *Daiva*, (*i.e.*, offerings made to the Deities). There one should invite the departed Manes and point out again (*i.e.*, invoke) the deceased.* (17)

No separate rite should be performed for those deceased ancestors for whom *Sapindikaran* has [once] been done. He, who makes separate *Pindas*, becomes a destroyer of the departed Manes. (18)

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* A deceased person is called *Prêta* till the celebration of the *Sapindikaran-S'râddha*, after which he is designated *Pitri*.

After the death of his father, a son should be well instructed in the word *Pinda.* He should, every day, offer boiled rice and a pitcher, full of water, according to the rites to be performed for a deceased person. (19)

The annual *S'ráddha,* which should be performed every year, must be done according to the regulation of a *Párvana-(S'ráddha).* Such is the eternal law.* (20)

[Every rite] for the parents, such as the offering of the *Pindas,* should be performed by the sons. In the absence of a son, the wife should do it; and in the absence of a wife, the uterine brother should do the same. (21)

I have thus described duly the duties of the householder. [The duty] of women is to serve their husbands. There is no other duty laid down for them. (22)

He, who daily satisfies his own duties and has his mind dedicated to *I's'vara,* attains to that great station which has been highly spoken of in the *Védás.* (23)

CHAPTER VIII.

[PENANCES FOR VARIOUS SINS.]

Penance for Brahminicide.

THE destroyer of a *Bráhmana,* one who drinks spirituous liquors, a thief, and the violator of the preceptor's bed, and the one who associates with them,—are the great sinners. (1)

He, who lives for a year in their company, becomes

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* This is the ritual when the father dies after becoming a *Sannyásin* or when the parents die on an *Amávasyá*-day.

degraded. Even he, who daily sits [with them] on [the same] bed and seat, also, becomes degraded. (2)

A twice-born person, who knowingly performs religious rites for, holds sexual union with, teaches and takes meals with [those great sinners], becomes forthwith degraded. (3)

A twice-born one, who unwillingly and out of ignorance, receives religious instructions [from such a sinner] and a fellow-student remain outcasted for one year. (4)

One, who is guilty of Brahminicide, should, for self-purification, by making a hut, begging alms and carrying a rod with the skull of a dead [*Bráhmaṇa*] placed on its top, live in a forest for twelve years. (5)

He should avoid all the houses belonging to the *Bráhmaṇás* and temples. He should always accuse his ownself and think of the [dead] *Bráhmaṇa*. (6)

Every day when the fire is shorn of its smoke and all conversation about food is stopped, gradually he should enter into seven houses belonging to qualified castes and capable [of offering alms]. (7)

Or, [for purification,] he should voluntarily betake to fasting, jump down from a high place, enter into a burning fire or into the water. This is the first [part]. (8)

Or, for a *Bráhmaṇa* or a cow, he should, disinterestedly, give up his vital airs (*i.e.*, life); or, making a *Vipra*, suffering from a long-standing disease, shorn of his ailment, [he attains to purification]. (9)

By offering food to a learned [*Bráhmaṇa*], one is freed from [the sin of] Brahminicide. A twice-born person is [also] purified by taking the final bath in a Horse-Sacrifice. (10)

The killer of a *Bráhmaṇa*, who gives his all unto a

Bráhmana conversant with the *Védas*, or who sees the Bridge,* is freed from sins. (11)

Penance for Drinking Spirituous Liquors.

A DRINKER of spirituous liquors should drink wine, red-hot like iron. A twice-born person, when his body is [thus] burnt, is freed from [the sin]. (12)

Or by drinking red-hot cow's urine, or [similar] liquidified cowdung, milk, clarified butter or water, [he is] freed from the sin. (13).

Or for the expiation of the sin, he should, with a wet cloth on and being self-controlled, perform the vow of Bráhmanicide (for twelve years). (14).

Penance for the Theft of Gold.

A *Bráhmana*, who has stolen gold, should, after approaching the king and describing his own misdeeds, once say,—"Do thou punish me." (15)

Taking up the mace, the king should himself once strike him. Thereupon he [the perpetrator] becomes freed [from the sin]. Or by [practising] austerities a *Bráhmana*-thief becomes freed]. (16)

Finding out and taking up by the hand a destructive mace, stick, or an iron rod sharpened on both ends, running about with dishevelled hairs, trumpeting his own sinful deeds, [a perpetrator of a crime should say,—] "Punish me." The king should [then] strike the thief. (17—18).

Whether meeting with death or escaping it, thereupon, he is freed from [the sin of] theft. Without

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* This refers to the Bridge, constructed by *Ráma* over the Sea, at *Rámés'waram*, in the District of Madura, in the Madras Presidency, popularly known as Adam's Bridge. This shows that this *Samhitá* must have been written after the *Rámáyana* Period.

punishing [a thief], a king is visited with the sin of the thief. (19)

The fruit (*i.e.*, the sin) of gold-theft [committed by] another (*i.e.*, a *Brâhmaṇa*), is dissipated by [the performance of] austerities. Putting on a tattered cloth, a *Brâhmaṇa* should practise the *Brâhma*-vow in the forest [for twelve years]. (20)

By [either] taking the final bath in a Horse-Sacrifice, or by giving unto the *Brâhmaṇâs* gold equal to the weight of his own body, a twice-born person is [also] purified. (21)

A *Brâhmaṇa*-thief of gold, for the expiation of that sin, leading a continent life, should practise hard austerities for a year. (22)

Penance for Knowing a Step-Mother.

By knowing a step-mother, under the influence of lust, a *Brâhmaṇa* should embrace a female-form, made of black iron after his heart and heated. (23)

Or having cut off himself his generative organ and testes and taken them in his palms, he should proceed straight on to the south or to the west till the destruction of his body. (24)

Or, for expiation, he should meet with death for his preceptor, or he should practise the *Brahma*-vow [for twelve years]. In a year [he is also purified] by embracing the branch [of a tree] full of thorns. (25)

Being self-restrained he should lie down on earth. A *Vipra*, being self-controlled and with a tattered cloth on, should practise hard austerities for a year. One, knowing a step-mother, should thus be freed [from the sin.] (26).

The foremost of the twice-born becomes freed [from the sin] by taking the final bath in a Horse-Sacrifice,

Leading a continent life, always practising austerities, taking his meals at the eighth period (*i.e.*, in the night of the fourth day after fasting for three days), standing or seated and lying down on earth,—a man, who has no money,* should thus, in three years, be freed from the sin. (27—28)

Or he should perform four or five *Chândrâyaṇas.* (29)

Penance for the Sin of mixing with the Degraded.

If a twice-born person mixes, out of avarice, with a degraded person, he should once perform, for the expiation of the sin, the penance laid down for him (*i.e.*, the degraded). Such a person, amongst those who associate with the degraded, attains to freedom [from the sin], or he should zealously practise hard austerities for one year. (30—31)

Half is the penance for associating [with them] for six months. Such purificatory rites dissipate even the impurity of the great sinners. (32)

One attains to freedom [from the sin] by taking journeys to holy places situate on this earth. O ye *Vipras*, a *Brâhmaṇa*, possessed by lust, after perpetrating the mighty iniquities of Brahmanicide, drinking spirituous liquors, theft, or knowing his step-mother, being self-controlled, should perform [the vow of] fasting at a holy place. (33—34)

Or meditating on *Kapardin* (*S'iva*), he should enter into the fire or water. *Munis,* conversant with religious rites, have not seen of any other means of redemption [for them]. (35)

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* It shows that a rich man is freed from the sin by making proper gifts.

CHAPTER IX.

[PENANCES FOR VARIOUS MINOR SINS.]

BY willingly knowing his daughter, sister or daughter-in-law, a *Vipra* should enter into a burning fire. This is the law. (1)

By co-habiting with mother's sister, maternal uncle's wife, or with father's sister, or by knowing sister's daughter, maternal aunt's daughter, or paternal aunt's daughter, one, being self-controlled, [and] after practising hard austerities, should perform four or five *Chândrâyaṇas*. (2—3)

By knowing a maternal uncle's daughter, one should perform the *Chândrâyaṇa*. By co-habiting with wife's friend or with her sister, after fasting for a day and a night, one should perform the *Taptakṛichha* (a kind of penance). By knowing a woman in [her] menses, [one should attain] purification [by fasting] for three nights. (4—5)

By co-habiting with a *Kshatriya*-woman, [a *Brâhmaṇa*] is purified by a *Chândrâyaṇa* or by a *Parâka* (a kind of penance). The Divine Unborn (*Brakmâ*) has said so. (6)

By [consciously] killing a frog, mungoose, crow, cat, boar, mouse or a dog,—a twice-born person should perform a great penance extending over sixteen days. Or by [unconsciously] killing a dog, one should zealously drink milk for three nights. (7)

Or by [unknowingly] killing a cat or a mungoose, one should wend a way a *Yojana* [in length]. By killing a horse, a twice-born person should perform a hard austerity extending over twelve [days]. (8).

Having killed a servant, the foremost of the twice-born should give away a weapon made of crude iron.

Having slain a crane, *Rangava*-mouse, *Kritalambhak*-boar, a black-spotted raven, *Tilát*, franclonine partridge or a parrot,—[one should give away] a two-years-old calf; and a three-years-old one, for having killed a heron. (9—10)

By killing a swan, crane, *Vaka* (a kind of crane), a *Titti*-bird, a monkey, or a *Bhása*,—one should make a gift of a cow unto a *Brahmana*. (11)

By slaying animals living on flesh or deer, one should give away a milch-cow; [by killing] animals that do not take flesh, a calf; and [by killing] a camel, gold weighing five rupees. (12)

By killing animals having bones, [one should] present something to a *Vipra*; and by killing those that have no bones, one is purified by *Pránáyáma*. (13)

By destroying trees yielding fruits, groves, creepers, and large trees loaded with fruits,—one should recite a hundred Rik-verses. (14)

To take clarified butter is the purification [enjoined for destroying] flowering [plants]. By killing, by mistake, [a cow], one should perform the *Chándráyana* and the *Paráka*. (15)

There is no penance for willingly killing her (*i.e.*, a cow). By stealing men, women, houses, tanks, wells or other watery expanses,—one is purified by the *Chándráyana*. By stealing articles of little value from another's house, one should perform the austerest *Sántapana* for self-purification. The five ingredients supplied by the cow (*Pañchagavya*) [form] the purification for pilfering rice, etc., and wealth. (16—18)

Fasting for three nights is [the penance for pilfering] grass, wood, trees, flowers, garments, hide, meat and fish. (19)

Fasting for twelve nights is [the penance for stealing] diamonds, corals, precious stones, gold, silver, iron, belmetal and pebbles. (20)

[For robbing] cloven-footed and one-hoofed animals, one should perform the self-same penance (*i.e.*, fasting for twelve nights). [He, who] pilfers birds and medicinal herbs, [should live on] milk for three days. (21)

[There is] no [penance for taking] the meat [of animals] sacrificed unto a deity; [for taking any other meat, one] should perform the *Chándráyaṇa*. Or, fasting for twelve days, he should offer oblations of clarified butter to the Fire with the *Kushmaṇda*-[*Mantram*]. (22)

By eating [the meat of] a mungoose, owl or a cat, one should perform the *Sântapanam*. By eating [that of] a dog, one is purified by performing a mortifying penance or by looking at an auspicious planet. (23)

And he should then perform the initiatory rites as laid down before [by the preceptors]. By eating a porcupine, crane, swan, *Karaṇdava* (water-fowl), or a *Chakravâka*, —one should fast for twelve days. By eating a pigeon, *Titiva*-bird, *Bhâsa*, parrot, *Sárasa* (a kind of crane), a leech, or a goose,—one should perform the same penance. By eating a porpoise, bean, meat, fish, or a boar,—one should perform the same penance. By eating a cuckoo, a bird living on fish, a frog, or a snake,—one attains to purification by living, for a month, on barley boiled with the urine of a cow. By eating water-ranging animals, those born in water, those killed by *Râkshasas*, those having blood-red feet,—one should perform the self-same penance for a week. By taking the meat of a dead or a useless animal procured for one's use, one should perform the same penance for the expiation of the sin. By eating a pigeon, an elephant, a pot-herb, a fowl, a *Rajaka*

or an alligator,—one should perform the *Prájâpatya* (penance). By eating onion or garlic, one should perform the *Châṇdráyaṇa*. (24—31)

[By eating] the *Vártâku*, (the egg-fruit), or the *Taṇduliya* (broken rice), [or the both],—one is purified by *Prâjâpatya*. [By eating] the *As'mantaka* (a plant from the fibres of which a *Bráhmaṇa's* girdle may be made), or what comes near,—one is purified [by performing] the *Taptakṛichha*. By eating [the flesh of] a man or a hare, one is purified by *Prâjâpatya*. By eating bottle-gourd or turnip, one should perform the very same penance. (32—33)

By eating *Udumvara*, one is purified by self-sought [penance of] *Taptakṛichha*. By eating useless (*i.e.*, not dedicated to a deity), *Kṛisara Samjáva* (a kind of pudding), *Páyasa* (rice boiled with milk, cake, *S'ushkali* (a preparation of cake),—one is purified by performing this penance for three nights. By drinking milk, unworthy of being drunk, [all], especially a *Brahmachâaṛin* becomes purified in a fortnight by living on barley boiled with the urine of a cow. By drinking the milk of a cow that has not passed ten nights from the day of delivery, that of a (similar) she-buffaloe, that of a (similar) she-goat, that of a cow big with a young one, or that of a cow that has no calf,—one should perform the self-same penance. By taking unnatural transformations of these (such as, curd, etc.,) or drinking them out of ignorance,—one is purified within seven nights by living on barley boiled with the urine of a cow. By taking food of the first *S'raddha*, or on the occasion of a birth or death,—a *Brâhmaṇa* becomes purified by attentively (performing) the *Chândráyana*. A twice-born person, by taking the food of a person who does not

perform the daily rites, the end of which is not ruinous, should fully perform the *Chândrâyaṇa*. Having taken food prepared by people who are disqualified to serve it, that of a degraded caste, or that offered at the monthly funeral rite of a deceased person,—one [should, so it is said, perform] the *Taptakṛichha*. Having taken boiled rice from a *Chaṇḍála*, a twice-born person should completely perform the [penance of] the *Chândrâyaṇa*. (34—41)

By unwittingly taking excreta, urine, or any other article sullied with spirituous liquor,—the three twice-born castes should again perform the *Saṁskáras* (rites of purification). (42)

The twice-born,—amongst those taking, out of ignorance, urine or excreta of birds living upon flesh,—should perform the great *Sántapanam*. (43)

[By taking] *Bhása*, frog, dog or a crow,—[one should] perform a distressing penance. A *Brâhmaṇa* becomes purified by *Prájâpatya* and a painfully restricted diet. (44)

By drinking water from a wine-bowl, a *Kshatriya* should perform the *Taptakṛichha*; a *Vaisya*, three distressing penances; [and a *Brâhmaṇa*,] the *Chândráyaṇa*. (45)

By taking the residue of food or the remnant of drinking water left by a dog, a twice-born one becomes purified, within three nights, by living upon barley boiled with the urine of a cow. (46)

By drinking water sullied with urine or excreta, one should perform the *Sántapanam* capable of purifying the body. (47)

If a *Brâhmaṇa* unknowingly drinks water in a well

or a vessel belonging to a *Chandála*, he should perform the *Sántapanam* destructive of sins. (48)

By drinking water touched by a *Chandála*, the foremost of the twice-born becomes purified [by fasting] for three nights or by taking the *Pañchagavya*.* (49)

By taking food, without bathing after willingly touching a great sinner, a foolish twice-born person should perform the *Taptakrichha*. (50)

By marrying in another caste (*i.e.*, a *S'udra*-maiden), one (*i.e.*, a *Bráhmana*) becomes a *Mahápátakin* (great sinner). By associating with such a sinner, one also becomes a sinner. (51)

By simply marrying a maiden of different caste, twenty-four penances are [to be performed]; half of those, for living with her; there is no penance in procreating a son [on her]. (52)

By taking food, out of ignorance, after seeing a *Mahápátakin*, a *Chandala*, or a woman in [her] menses,—one is purified [by fasting] for three nights. (53)

By taking [one's] meals, while still wet after bathing, one becomes purified [by fasting] for a day and a night. [By doing so] knowingly, [one attains to purification] with the [performance of] a distressing penance. So the Divine Lotus-Sprung Deity has said. (54)

By eating dry [meat], rotten or foul-smelling articles,—a twice-born person should fast. [He should] do it again and again. (55)

By officiating as a priest for servants, [or by helping] others (*i.e.*, other castes) in other rites, by performing rites causing death to another person, and other

* The five products of the cow taken collectively, *i.e.*, milk, curd, clarified butter, urine and the dung.

unworthy deeds,—[a *Brâhmana*] becomes purified by three distressing penances. (56)

By performing the cremation of those who have been killed by a *Brâhmana*, a twice-born person becomes purified by a *Prâjâpatya*, living [all the while] on barley boiled with the urine of a cow. (57)

He, who having his body anointed with oil, passes urine or excreta, or has his beard shaven, or holds sexual intercourse, in the morning, becomes purified [by fasting] for a day and night. (58)

By disregarding (*i.e.*, not performing *Homa*) *Vivâha*-Fire for a day, a leading twice-born person becomes purified in three nights; [and by doing so] for three nights again, [one becomes purified by fasting for] six days. (59)

By neglecting it for ten or twelve days, one should perform the most distressing *Chândrayana* for the expiation of that sin. (60)

By accepting an article from an outcaste, one becomes purified by throwing it away. He should, also, duly perform a penance. So has the Divine Lord said. (61)

By desisting from a fast [intended to bring about death] and returning from the order of religious mendicants, one should perform three distressing (*Prâjâpatyas*) and *Chândrâyanas*. (62)

[Then] by again performing all the purificatory rites, such as the *Jâtakarman*, etc., twice-born persons [are] purified. They should, having an eye on religion, completely perform this penance. (63)

By not performing a morning adoration and offering sacrificial fuels to the Fire for pressure or urgency of work, [a *Brahmachârin*],—taking his meals once,

and in the night only, [if] an evening [rite is neglected], and after being purified by bathing, governing his mind and restraining his self,—should recite the *Gáyatrí* eight thousand times and be [thus] purged of [his sin.] (64—65)

If a householder, out of mistake, does not perform his *Sandhyâ*-adoration or deviates from the performance of a *Snátaka*-vow, he should fast for the day. (66)

In consequence of wilfully [neglecting the *Sandhyá*], the foremost of the twice-born should perform the distressing penance [of *Prájâpatya* for full one year, and should perform the *Chândrâyaṇa* [if he does so] for livelihood. [And] by making a gift of kine, [he is] purged of [his sins]. (67)

If he does so, prompted by agnosticism, a twice-born person should perform the *Prájápatya*. By performing the *Taptakṛichha*, one is purged off of [the sin of] acting against the Deities and preceptors. (68)

By willingly riding a car drawn by camels or asses, one becomes purified [by fasting] for three nights. One should not, being nude, enter into the water. (69)

The purification of the offspring [of sinners, is brought about] by taking food in the night of the third day for a month, the recitation of the *Saṁhitâ* or the performance of *S'ákala-Homa.** (70)

By putting on a blue or a dark-blue raiment, a *Brâhmaṇa* should fast for a day and night, and he should purify [himself] by [taking] the *Pañchagavya* after bathing. (71)

By reciting the *Védâs*, *Dharma-S'âstras* and the

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* The rite of offering oblation to the Sacred Fire as followed by the *S'ákala* School of the *Rig-Véda*.

Purâṇas before the *Chaṇḍâlas*, one is purified by the *Chândrâyaṇa.* There is no other means of redemption for him. (72)

Having touched, on some occasion, [the dead body of a person] killed by hanging, a *Brâhmaṇa* becomes purified either by the *Chândrâyaṇa* or the *Prâjâpatya.* (73).

If, without washing his mouth after taking his meals, a twice-born person touches a *Chaṇḍâla* or any other low-born having still the leavings of food in his mouth, he should perform the *Prâjâpatya* for purification. (74)

By touching a *Chaṇḍâla*, a woman who has given birth to a child, a dead body, a woman in [her] menses or those touched by her, or any outcaste, one should bathe for purification. (75)

If, out of mistake, one touches an article touched by a *Chaṇḍâla*, a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the *Gâyatrí.* (76)

By touching what should not be touched, the foremost of the twice-born should purify [himself] by bathing. And he should [also] rinse his mouth for purification. So the Divine Grandfather has said. (77)

If, on any occasion, a *Vipra* passes excreta while taking meals, he should then immediately wash himself, bathe, fast and offer libations of clarified butter to the Fire. (78)

By touching the dead body of a *Chaṇḍâla*, the foremost of the twice-born should perform the distressing penance [of *Prâjâpatya*]. Then by [fasting] for a day and night [and] seeing a star in the sky, [he becomes] purified. (79)

Having touched spirituous liquor, a twice-born person should perform the *Prâṇâyam* thrice [for] purification.

[By touching] onion or garlic, one is purified by drinking clarified butter. (80)

Being bitten by a dog [on the lower part of the navel], a *Brâhmaṇa* should drink milk only in the evening for three days; threefold is the penance, if bitten on the upper part of the navel. (81)

Threefold is the penance, [if bitten] on the arms; and fourfold, if on the head. Being bitten by a dog, the foremost of the twice-born should, after bathing, recite the *Gâyatrî*. (82)

An indigent householder,—who, when not suffering from an ailment, daily takes his food without performing the Five Sacrifices,—becomes purified by performing half the *Prâjâpatya* (83)

He, who does not adore the Sacred Fire deposited in his house on *Parva*-days, (*i.e.*, on the day of the New-Moon, or on the day of any Planetary Conjunction);—as also he, who does not know his wife after the menses;—should perform half the *Prajapatya*. (84)

He,—who, without water or entering into water passes urine or excreta,—becomes purified by being immersed in water with a cloth on or by touching it.* (85)

A householder, [who does so by practice], should fast for three days [and] recite the *Gâyatrî* for eight thousand times. The foremost of the twice-born, who follows the dead body of a *S'ûdra*, should recite the *Gâyatrî* eight thousand times in a river. A *Vipra*, by swearing falsely in a matter relating to the destruction of another *Vipra*, should perform the penance of *Chândrâyana*, living on boiled barley. By making unequal gifts in the

* This is the penance for a person who cannot suppress the motion while in water and so forth

same row, one is purified by [the distressing penance of [*Prájápatya*]. (86—88).

By getting on the shadow of a lowcaste person, one should drink clarified butter after bathing. By looking at the Sun in an impure state, one should recite the *Mantram* "*Agníndraja.*" (89).

By touching human bones, one is purified by bathing. By completing his religious study, a *Vipra* should beg alms for full one year. (90)

[By becoming] ungrateful to a *Bráhmaṇa* [after having lived] in his house, [one] should perform the penance for five years. By disregarding an elderly *Bráhmaṇa* by uttering *Hum* or *Thou*, one, after bathing and rinsing the mouth, should, thereafter, please him with salutation. By striking [a *Bráhmaṇa*] with a reed, by binding his neck with a cloth or defeating him in a dissension, one should gratify him with salutation. By uplifting a rod [to strike him], one should perform a distressing penance ; and by [actually] striking him, a most distressing one. (91—93)

By shedding a *Bráhmaṇa's* blood, one should perform the most painful of all the penances. And by remonstrating with his preceptor, one should perform a purifying penance. (94)

By spitting before a Deity or a R*ishi* or reproaching [any of] them aloud, one should, for the expiation of that sin, [fast] one or two nights. (95)

By defeating a *Bráhmaṇa* in a discussion about *Mímáṁsá*, one should give away gold. A twice-born person, who passes urine or excreta in gardens attached to temples or who cuts a whole leaf, should, for purification, perform the penance of *Chándráyaṇa*. The foremost of the twice-born, who, out of malevolent

feelings, passes urine in a temple, should, after cutting off his generative organ, perform the *Chândrâyaṇa*. For vilifying the Deities, the *Rishis*, or the *Védâs*, a twice-born person should fully perform the *Prâjâpatya*. By conversing with such [persons], one should, after bathing, adore the Deities. (96—99)

If a woman, in her girlhood, commits a great sin, she should have a penance performed by her father on her behalf. (100)

One can espouse such a maiden, if the penance has been performed. Otherwise he, [who marries her,] should be outcasted. Even in the destruction of a *Kshatriya*, one should perform, for a year, the penance for Brahmanicide. After that period, one should give away a thousand kine together with a bull (101)

By killing all (insects, etc.), one should give away gold or silver to the weight of a *Máshá*. Copper, tin, lead, belmetal and iron are purified by water and earth. All metallic vessels, containing leavings, are purified by ashes and water. Gold, silver, precious stones, conch-shell, pearls, corals, diamonds, ebony, rope and hide are purified by water. (102)

Being touched by a *Chaṇḍála* or a *S'wapacha* while passing urine or excreta, one is purified by [fasting for] three nights. By taking the residue of food, one should fast for six days. (103)

If one's father, maternal grandfather or elder brother [does not perform] the *Tapas* and the *Agnihotra*, there is no sin in the younger brother's marrying before the elder. (104)

He,—who, on the last day of the dark fortnight, adores a *Bráhmaṇa*-lady, thinking of the Grandfather *Brahmá*,—becomes freed from all sins. (105)

Having obtained the auspicious day of *Amavasya*, one should adore *Yama* (the Regent of the Dead) and *Bhava* (*S'iva*). And having fed the *Brâhmanas* [on that day], he becomes freed from all sins. (106)

Having adored, with all the leading *Brâhmanas*, *Mahâdéva* on the eigth, or the fourteenth, day of the dark fortnight, one is freed from all sins. (107)

Having seen the three-eyed Deity with all the igredients of adoration in the first *Yama* (part) of the night of the thirteenth day, one is freed from the entire multitude of sins. (108)

By accepting gifts from everywhere, sacrificial presents and a golden image, one is released by performing the *Soma*-Sacrifice and uttering benedictory verses. (109)

One, by reciting the *Gayatri*, for ten thousand times, is freed from all sins (110)

THE END.

ANGIRAS SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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CHAPTER I.

ANGIRAS SAMHITA'.

CHAPTER I.

HAVING seen [the import of the *Vêdâs*], the ascetic Angiras described, from the beginning to the end, the regulations of penance for the various *Varṇas* amongst the duties of the order of householders. (1)

Having partaken of boiled rice from lowcaste people, twice-born persons [should perform penances]; [The learned] have laid down the *Chândrâyaṇa*; *Kṛichha* and one half-[distressing like the latter] for the *Brâhmaṇas*, *Kshatriyas* and the *Vais'yas* [respectively]. (2)

A washerman, cobbler, actor, *Varuda*, *Kaivarta*, *Méda*, and *Bhilla*,—these seven are described in the *Smṛiti* as lowcastes. (3)

When one drinks water lying stale in a vessel in the house of a lowcaste person, he should perform a penance. (4)

What penance is laid down for the *Varṇas*, if they, out of ignorance, drink water from a vessel or from a well belonging to a *Chaṇḍâla*? (5)

A *Brâhmaṇa* should perform the *Sântapanam*; a *Kshatriya*, the *Prâjâpatya*; a *Vais'ya*, half the *Prâjâpatya*; and a *S'ûdra*, the *Pâdakṛichha*. (6)

By drinking, unknowingly, water from degraded castes, a *Brâhmaṇa*, fasting for a day and night, becomes purified with the *Pañchagavya*. (7)

If, on any occasion, a *Brahmaṇa* is touched by another *Brâhmaṇa* who has still the leavings of food in his mouth (*i.e*, who has not washed his mouth after taking meals), he becomes purified by rinsing his mouth. The ascetic Angiras has said so. (8)

If he is, on any occasion, touched by a *S'údra* who has not washed his mouth after taking meals, he should bathe and recite [the *Gáyatrí*] and shall become purified by [fasting for] half-a-day. (9)

If a *Vipra* is [similarly] touched by a *Vais'ya*, a dog or a *S'údra*, he shall, after fasting for one night, become purified with the *Pañchagavya*. (10)

If [a *Brâhmaṇa*] is touched by a person who has still the leavings of food in his mouth, by being touched by whom in a pure state he is required to take [a purificatory] bath, he should have to perform the *Prâjâpatya*. (11)

Hereafter I shall describe the regulations relating to the use of clothes dyed with indigo. There is no sin [in using them] while lying down on bed for co-habiting with one's wife. (12)

By rearing up indigo plants, by selling them, and acquiring his livelihood therefrom, a *Vipra* becomes degraded; and he is freed from the sin by three distressing penances. (13)

[Sacrificial] bath, charity, recitation [of *Mantrams*], the offering of oblations to the Sacred Fire, Vedic study and the offering of oblations to the departed Manes as well as the [Five] great *Yajñas* (Sacrifices) become profitless to a person, from the use of a cloth dyed with indigo. (14).

If one, out of ignorance, puts on a cloth dyed with indigo, one, after fasting for a day and night, becomes purified with the *Pañchagavya*. (15)

If by his carelessness an indigo wood pierces the body of a *Brâhmaṇa*, and if blood is seen there, the twice-born person should perform the *Chândrâyaṇa*. (16)

If a twice-born person eats rice boiled with the sticks of an indigo plant, he should, by vomitting out the food, be purified with the *Pañchagavya*. (17)

The three *Varnas* should perform the *Chândrâyana*, if twice-born persons, carelessly and out of error, eat indigo: for this is the rule. (18)

The food, that is brought by a person putting on a cloth dyed with indigo, stands the giver in good stead; [but] the partaker thereof merely eats sin. (19)

Fasting for a day [is laid down] for *Vipras* fed with the rice which is boiled by [a person putting on] a raiment dyed with indigo. (20)

The husband of the woman, who on the demise of her consort, puts on a raiment dyed with indigo, goes to hell. The woman, too, [goes to hell] thereafter. (21)

The corns, which one grows on a field sullied with the sowing of indigo, are unworthy of being eaten by the twice-born. By eating [them, one] should perform the *Chândrâyana*. (22)

Such a place (*i.e.*, where indigo has been sown] should never be used for a procession with idols, for the dedication of a bull, for celebrating a sacrifice or for making gifts; for the earth [there] has become contaminated. (23)

The ground, where indigo has been sown, remains impure for twelve years and becomes pure thereafter. (24)

One should perform a penance, consisting of one portion, for those kine which are killed by being given [too much] food or drink, or by the adminstration of medicine. (25)

One should perform half the part of a penance where kine are killed or distressed by the defect of bells or other ornaments; for that has been made for decorating them. (26)

While controlling, binding with a rope, obstructing, or by an accident or otherwise, if kine are killed, one should perform the penance of *Pâdona*. (27)

[The branch of a tree] of the bulk of a thumb-joint, measuring an arm in length, covered with leaves and having a top is called a *Daṇda* (rod). (28)

If a person strikes a cow with any [implement] other than the rod mentioned above, twofold is the penance for him for his purification. (29)

In breaking her horns or bones or by lynching her, one should perform a penance for ten nights if she recovers by that time. (30)

[In that case,] one should live on barley mixed with the urine of a cow. This is the most wholesome penance as viewed by Aṅgiras. (31)

Sin does not continue in him for whom, the father or preceptor of an incapable person or child performs a penance. (32)

One, who is aged eighty years, a child of less than sixteen years of age, women and diseased persons are allowed to perform half the penance. (33)

If a cow, when beaten with a stick, swoons away or drops down, [the recitation of] the *Gáyatrí* for eight thousand times is the purifying penance. (34)

A woman, in [her] menses, becomes pure on the fourth day after bathing. She should perform [a penance] after her menstrual period and never within. (35)

When the cataminal flow of women becomes excessive for any disease, they do not become impure by that: for this is not natural with them but the reverse of it. (36)

One does not become of pure conduct so long as the menstrual flow continues. When the menses is stopped, a woman may be employed in domestic works and known for sexual purpose. (37)

On the first day [of the menses], she is a *Chaṇḍála*-woman; on the second, she is the murderess of a

Bráhmana; on the third, she is called a washer-woman; and on the fourth day, she becomes purified. (38)

When [a *Bráhmana*] is touched by a woman in [her] menses, by a dog or by a *S'údra*, he becomes purified by the *Pañchagavya* after fasting for a night. (39)

A married couple is impure as long as they lie together on bed. Getting up from the bed, a woman becomes pure but the man continues still impure. (40)

One should never rinse his mouth or wash his feet [with water placed] in a belmetal vessel. Belmetal is purified by ashes; and copper, by acid. (41)

A woman is purified by her menses; and a river, by its current. [A stone vessel, etc.,) greatly crusted with impurities, becomes pure by being left on the ground for six months. (42)

Belmetal vessels, smelt by kine and those containing leavings of food partaken of by a *S'údra*, are purified by being kept in ashes for ten days. Similarly those, sullied by crows, [are purified]. (43)

The purification of gold and silver [is encompassed] by air and the rays of the sun and moon. (44)

A woolen cloth is not sullied when marked with semen or touched by a dead body. It becomes pure when the part [affected] is washed by water and earth. (45)

By taking dried food, (cakes, etc.,) of his (a *S'údra's*), a *Vipra* must observe a penance for a week. Food, accompanied with curry, is digested in a fortnight. (46)

Milk and curd [are digested] within a month; and clarified butter, within six months. It is doubtful if oil is digested in the stomach within a year. (47)

He, who continually partakes of a *S'údra's* food for one month, becomes a *S'údra* in this birth and is born as a dog after death. (48)

[Partaking of] a *S'údra's* food, associating with a *S'údra*, sitting with a *S'údra*, acquiring knowledge from a *S'údra*, degrade even one burning with *Brahma*-energy. (49)

The twice-born person, who utters benediction before a *S'údra* and salutes him,—that *Bráhmaṇa* as well as the *S'údra* go to hell. (50)

A *Vipra* is purified on the tenth day; and a *Kshatriya*, on the twelfth day. A fortnight, it is said, [is for] a *Vàis'ya* and a *S'údra* is purified in a month.* (51)

The soul, the *Véda* (Vedic study) and the Three Fires,—these five are destroyed, if an *Agnihotrin-Vipra* partakes of a *S'údra's* food. (52)

If a twice-born person, being fed by a *S'údra's* food, procreates sons, those sons belong to him (*i.e.*, the *S'údra* who gives the food): for semen originates from food. (53)

Any article touched by a *S'údra*, or any residue of his food, should not be given to a twice-born out of carelessness or with the one palm. So the ascetic A'pastamva has said. (54)

One may always take a *Bráhmaṇa's* food; a *Kshatriya's*, on *Parva*-days; a *Vais'ya's*, in times of calamity; but never a *S'údra's*. (55)

[By taking] a *Bráhmaṇa's* food, [one attains to] poverty; [by taking] a *Kshatriya's* food, [one becomes] a beast; [by taking] a *Vais'ya's* food, one becomes a *S'údra;* [and by taking] a *S'údra's* food, one, forsooth, goes to hell.† (56)

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* This refers to impurity consequent on the birth or death of a *Sapinda* relation.

† It means that a *Bráhmana* should not beg his food from another *Bráhmana* and live thereon. This *Sloka* entails restriction about taking food from the various castes.

The food, [offered] by a *Bráhmana*, is ambrosia; that by a *Kshatriya* is known as milk; that by a *Vais'ya* is simple food; and the food [offered] by a *S'údra*, is certainly blood. (57)

The iniquity of human beings stands resting on their food. One eats the sin of a person whose food he partakes of. (58)

When a *Vipra*, who leads the life of a religious student and has mastered his senses, drinks any drink and unknowingly takes any food from persons suffering from the impurity of birth, he should vomit it out, rinse his mouth and bathe after going into the water. Then reciting the *Varuna-Mantram*, he should be qualified to perform his own work. (59—60)

One should leave off his shoes [before entering] the house in which the Sacred Fire is deposited, a cow-pen and the presence of a Deity, or a *Bráhmana*, [and before] taking his meals, or reciting [the *Gáyatrí*]. (61)

[If a person] putting on [his] sandals, goes, from his house, to the Five Rooms,* a pious king should cut off his two legs. (62)

An *Agnihotrin* (*i.e.*, who maintains the Sacred Fires), an ascetic, a *S'rotríya*, one who has completely studied the *Védás*,—these may go there with [their] sandals on; others must be chastised with punishment. (63)

[On the *S'ráddha*] of a son who had gone through all the *Samskáras* from the birth to the *Chúdá*, especially after the cremation rite (*i.e.*, on the first *S'ráddha*), food should be partaken of only by the *Sapindas*. (64)

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* The Five Rooms are,—the room for the Fire, the cow-pen, that of an idol, that of a *Bráhmana*, the one in which one takes meals and the one in which the recitation of the *Gáyatrí* is performed.

By taking the food of a professional beggar, that at a new *S'ráddha*, that at the birth of a child and that at the *Garbhádhâna* ceremony of a woman, one should perform the *Chândrâyaṇa*. (65)

One should not eat the food of a maiden, who, after having been promised to be given away in marriage to one, is actually given to another. She is designated *Punarbhû*. (66)

If abortion takes place before the celebration of the *Saṁskâras*, *Puṁsavana*, or the *Simantonnayan*, then, it is laid down, [the child in the womb] is purified with [the performance of] the purificatory rites in the second conception. (67)

As long as a pregnant woman remains within ten months (*i.e.*, does not give birth to a child], she should be protected by the king and others. Thereafter some other arrangement should be made. (68)

The food of a woman, who, disregarding the command of her husband, acts against him, should never be taken. She is known as one acting at her will. (69)

One should not take food in the house of a woman who has no issue. He, who does so out of stupefaction, goes to the *Pûyasa*-hell. (70)

The relations, who out of stupefaction live upon a woman's wealth or use her clothes and conveyances—sinful wights [as they are], go to hell. (71)

A king's food steals energy and a *S'ûdra's* food destroys *Brahma*-energy. But one, who takes food from persons suffering from impurity, eats the dirt of the [entire] earth. (72)

THE END.

YAMA SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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(Yama Samhitâ.)

YAMA SAMHITA'.

THE *Dharma-S'âstra* (Religious Code), the object of which is to discourse on penances, is founded on the duties of the four *Varṇas*. (1)

Those, who have not been killed by water, fire, hanging, adopting the life of a mendicant, fasting, poison, falling down, *Prâya* (fasting till death), and self-inflicted strokes of a weapon—all these; [as well as] the drunk, and those interdicted by all persons are purified by the *Chândrâyaṇa* and two *Taptakṛichkhas*. (2—3)

The sinful wights, who return from the order of *Vânaprastha* (hermits), lose both the worlds. By giving away a cow and a bull, they are purified by two *Chândrâyaṇas*. (4)

By cremating the destroyer of a cow, of a *Brâhmaṇa*, or a person killed by hanging or by cutting off his (*viz.*, the latter's) rope, one should perform a *Tapta-kṛichha*. (5)

One, bitten by a worm born in a wound, by a fly or a dog, should perform half the *Prâjâpatya* and make a sacrificial present proportionate to his might. (6)

If pus and blood come out from an ulcer made by worms at a *Brâhmaṇa's* anus, he becomes purified by the *Mouñji-Homa*.* (7)

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* The offering of clarified butter to the Fire by a *Brâhmana* after being invested with a girdle made of triple *Muñja*-grass.

If a *Kshatriya*, a *Vais'ya*, a *S'údra*, or one belonging to any of the mixed castes, take food knowingly [that pus is coming out of the anus],—they should particularly perform the penance of *Chándráyaṇa*. (8)

One should make a morsel of the size of the egg of a hen; otherwise for faulty eating, he would never be purified by it. (9)

In the light fortnight, one should increase [the number of morsels] one by one, and decrease it [similarly] in the dark fortnight. One should not take one's meal in the *Amávasyá*. This is the regulation of the *Chándráyaṇa* (10)

By drinking *Surá* (wine) and other spirituous liquors and taking beef, a *Vipra* should perform the *Tapta-kṛichha*. By it that sin is dissipated. (11)

If the performer, when the penance is undertaken, dies, he becomes purified, on that very day, both in this world and the next. (12)

As long as a person, living separate, is not purified by a penance, his other [kinsmen) should not be touched [also]; for they are all polluted. (13)

Their food should not be partaken of; nor any present should be accepted from them; they should not be given lessons in a study; no matrimonial alliance should be made with them; but all those persons, co-parceners of the same property, might become purified after they had repented and performed the penance. (14)

A father, brother, or any other relation should perform the penance for a child whose age is below the eleventh year and above the fifth. (15)

There is no offence or sin for a child younger than this. There is no punishment from the king for him, nor any penance. (16)

One, who is eighty years old, one, who is less than sixteen years old, women and diseased persons are allowed to perform half the penance. (17)

What penance should those persons perform, who are touched by *Chaṇḍâla*-women and washer-women after the sunset ? (18)

By bathing in and drinking the water brought in the day-time and mixed with silver and gold, all those persons attain to purification. So it is laid down in the *Smṛiti.* (19)

Of *S'údras*, food may be taken from a servant, barber, cow-herd, one with whom hereditary friendship is maintained, those who cultivate the same plot of land, and from him who dedicates his own self. (20)

Those ignorant persons, who take food partaken of by a *S'údra*, being required to undertake a penance, should perform a *Chândráyaṇa.* (21)

The father, who does give away [in marriage] his maiden-daughter after she has attained the twelfth year, drinks her menstrual blood, month after month. (22)

By beholding a maiden in [her] menses, her mother, father, and her eldest brother—these three go to hell. (23)

If any *Brâhmaṇa*, under the influence of lust, marries such a maiden, that *Vipra*, the husband of *Vṛishali*, should not be spoken to ; nor [should he be] admitted into a row [for the purpose of taking meals.] (24)

A barren woman should be known as a *Vṛishali* ; a woman who gives birth to a dead child, is [also called] a *Vṛishali.* A *S'údra*-woman is to be known as a *Vṛisholi*, and similarly a maiden in [her] menses. (25)

The [sin], that a twice-born person commits by associating with a *Vṛishali* for a night, is dissipated

in three years by living upon food acquired by begging and reciting [the *Gâyatrí*] daily. (26)

She, who, renouncing her own husband, desires for the company of another man, is to be known as a *Vrishali*; a *S'udra*-woman does not [necessarily] become a *Vrishali.** (27)

There is no redemption for the person who has drunk the saliva of a *Vrishali*, has been sullied by her breathing, and has procreated a son on her. (28)

One suffering from white leprosy, one suffering from leprosy, one who has bad nails, one who has black teeth, one who perpetually suffers from a disease, one who has not all the limbs, one who has got an extra limb, a wicked person, one who always envies others, an ugly person, a eunuch, a heretic, one who vilifies the *Védás*, one who makes false discussion, one who officiates as a priest for the *S'údras*, one who officiates as a priest for those to whom no such service should be given, one who is avaricious for gifts, a beggar, one who is addicted to worldliness, one who has got a very small tooth in the rows of teeth, a physician, one who makes a false talk—all these should be carefully shunned at a *S'râddha* and [while making gifts]. (29—32)

A [*Brâhmana* who subsists upon offerings made to an idol, one who works as a servant, one who sells the *Védás*—these should be carefully shunned. Yama has said so. (33)

The departed Manes of the person and the Deities along with the great *Rishis*, go back disappointed, who engages all these in *Havya* (sacrifices) and

* This signifies that an unchaste *Bráhmana*-woman is infinitely worse than a *S'údra*-woman.

Kavya (the rite of offering oblations to the departed Manes). (34)

[On] seeing a *Mahishika** first, the husband of a *Vrishali* in the middle, and *Vardhusika* (a usurer) in the end, the departed Manes go back disappointed. (35)

An unchaste wife is called *Mahishi*. He who forgives her for her sins, is known as *Mahishika*. (36)

He, who purchasing an article at a fair price, sells it at a higher one, is named *Vardhusika*. He is the censured of the *Brahmavádins* (*i.e.*, those conversant with the *Védás*. (37)

So long the boiled rice remains warm, [the *Bráhmaṇas*] should, abstaining from speech, eat it. So long the virtues of an offering are not mentioned, the departed Manes partake of it. (38)

The virtues of *Havi* should not be mentioned, where the departed Manes are gratified with oblations. On the departed Manes being gratified (*i.e.*, after the *S'ráddha* is over), the offering should, afterwards, be described as excellent. (39)

The father, residing in the body of a *Bráhmaṇa*, takes as many morsels of food, as a person, conversant with *Mantrams*, takes in sacrifices and rites of offering oblations to the departed Manes. (40)

A twice-born person, who has the leavings of food in his mouth, on being touched by such a person, a dog, or a *S'údra* become purified with the *Pañchagavya*, after fasting for a night. (41)

Mere bathing is laid down in a case while [one is] touched by [one] having no leavings of food in the mouth. By being touched by [a *S'údra*] having leavings

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* One who lives by the prostitution of his wife..

of food in his mouth, [a *Brhâmana*] should perform a *Prâjâpatya.* (42)

As long as the *Vipras* are not adored with complete feeding and gold, so long that sin is not dissipated, even if one has performed a hard penance. (43)

If one's body is encircled by crows, cranes or vultures, or is touched by an unholy object, or if [such an article] touches the mouth or the body, the purification of such a person, sullied with a paste, [is effected] by bathing. (44)

If leaving aside the hands, the limbs [situate] above the navel are sullied [by the excreta of a crow, etc.], the upper part [is purified by] bathing; and the part beneath [the navel], by being rubbed with earth and water. By this only [the upper and lower limbs] are purified. (45)

In taking what should not be eaten, or what should not be drunk, or what should not be eaten by licking, or semen, urine or excreta,—what should be the penance? 46)

The leaves of lotus, *Udumvara*, *Villwa*, *Kus'â*, fig and *Palâs'a* [should be boiled with water]—by drinking this decoction for six nights, one becomes purified. (47)

A *Vipra*,—who, being safe in a fire and a life of mendicancy, returns, lives disregarding the adoration of the Sacred Fire, and wishes again to enter upon the domestic mode of life,—should perform three *Prâjâpatyas*, and three *Chândrâyanas*. He becomes again purified with the *Jâtakarma* and [other *Samskâras*] mentioned before. (48—49)

A mattress filled with cotton (or a painter's brush], pillows, flower, and crimson-coloured raiments, become purified by being dried in the sun and sprinkled [with water]. (50)

By knowing the place, time, one's ownself, articles, the necessity of articles, the cause and circumstances, one should perform a religious rite. (51)

A road, mud, water, articles made of iron, grass and brick-built houses, are purified by the air and the solar rays. (52)

When an occasion for bathing arrives in the case of a person suffering from a disease, one, who is healthy, should bathe ten times and touch him. By it, the diseased person becomes purified. (53)

A washerman, a cobbler, an actor, a *Varuda*, a *Kaivarta*, a *Méda*, and a *Bhilla*—these seven are known in the *Smritis* as the degraded castes. (54)

By knowing the women of these castes, [a *Bráhmana*] should perform a *Taptakrichha*. (55)

What is the penance laid down for various castes, when women in [their] menses touch each other? (56)

By touching a woman in [her] menses, belonging to the same family or having the same husband, either knowingly or unknowingly,—[one, *i.e.*, a woman in her menses] becomes purified by bathing in proper time. (57)

A *Bráhmana*-woman and a *S'údra*-woman, both in [their] menses, touching each other, the first becomes purified by a *Prájápatya*; and the *S'údra*-woman, by a *Pada* (portion) [of a *Prájápatya*]. (58)

A *Kshatriya*-woman and a *S'údra*-woman, touching each other while in [their] menses, the former should perform a penance complete in all parts; and the latter, half [its] portion. (59)

A *Vais'ya*-woman and a *S'údra*-woman, touching each other while in [their] menses, the former should perform a *Padakrichha*; and the latter, half of it. (60)

If touched by a dog, a goat, a jackal, or an ass, a

woman in [her] menses should remain fasting for that period (*i.e.*, the period of menstruation) and purify [herself] by bathing in time (*i.e.*, on the fourth day.) (61)

Being touched by *Chandâlas*, a woman in [her] menses [shall be purified] by the penance of *Prâjâpatya*; and one who is not in menses, by a century of *Prânâyamas*. (62)

Being touched [by a woman in her menses] or by a degraded caste in the night, a *Vipra* should bathe, before the Fire, with the water brought during the day-time. (63)

Water is always holy when touched by the solar rays during the day, and by the rays of the the stars in the night; at the two periods of junction and in the evening. (64)

If a twice-born person drinks water touched with the nails and fingers at the time of rinsing his mouth, he clearly drinks spirituous liquor. Such is the deliverance of Yama. (65)

In a ditch, tank, well, by [the strokes of] stones, by the srtoke of weapons, by that of a stick or clod of earth, in a cow-pen, in an obstructed place, while being tied with a rope, in a cow-shed set up in a limited form, [being tied] to a wood, under a tree, in a place where it is difficult to come from, when tied with a rope or cloth,—I have told thee, that these are dangerous places for kine—whenever and under whatever circumstance, a cow may happen to die, one should perform a penance. (66—68)

[By killing a cow] with the stroke of a wood, [one should perform] the *Prâjâpatya*. Twofold is [the punishment, when killed] with a stone; when killed in a ditch, [one should perform] half the penance; and a

Padakrichkha, when killed under a tree. When [killed] with the stroke of a weapon, one should perform three penances; and two, [when killed] with the stroke of a stick. (69—70)

When [a cow] is strangled to death by a cloth, the slayer of the cow is purified by one *Prájápatya*. He should live amongst the kine near a river or a dreary forest, [and] shave, in the first part, the hairs of the body; in the second, the beards; in the third, the hairs, excepting the tuft on the crown; and in the fourth, the tuft too. (71—72)

The heads of women should not be shaven: they should neither follow a cow, nor pass the night in a cow-pen. Nor should they recite the *Vaidic Mantram*. (73)

Having taken up all the hairs, one should cut them off to the measurement of two fingers. This is the shaving of the head for women according to the *Smriti*. (74)

Impurity originates, both on the birth and death of a person. But there is no impurity [on the death of] a sinful person. (75)

One should, in the evening, abstain from four works,—*viz.*, from taking meals, sexual intercourse, [and] sleeping [these three], and *Vedic* study [forming] the fourth. (76)

From taking meals, [at that time], originates a disease; from sexual intercourse, a very wicked offspring is conceived; from sleep, prosperity disappears; [and there is] certain death in Vedic studies. (77)

O foremost of the twice-born, desirous of well-being unto ignorant castes, these institutes have been described by me; determine them with care. (78)

THE END.

ATRI SAMHITA'.

ORIGINAL TEXT

WITH A

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[Atri Samhita.]

ATRI SAMHITA

CHAPTER I.

HAVING saluted Atri, the foremost of those conversant with the *Védâs*, informed of the regulations of all the Scriptures, adored of all the R*ishis*, seated at ease after offering oblations at an *Agnihotra*, all [the R*ishis*] gave vent to these words :—'For the behoof of all the worlds, describe, O lord, unto us [the religious institues]. (1—2)

ATRI said :—

"O ye conversant with the essence of the *Védâs* and other Scriptures, I shall describe all that has been seen and heard by me [for the determination of] the doubt [about] which you have asked me. (3)

Having rinsed his mouth with the waters of all the sacred places, bowed unto all the Deities, and recited all the *Súktas*, Atri, following all the Scriptures, determined, for the four *Vârṇas*, a Religious Code, destructive of all sins, eternal and dissipating all doubts. (4—5)

Listening to this most excellent Code of religious injunctions, those, who commit iniquities in this world, and others, who vilify religion, are freed from all sins. (6)

Therefore this should be carefully studied by those who are conversant with the *Védâs* and be communicated fairly unto disciples endued with good conduct. (7)

[The knowledge of] this *S'âstra* should not be given by the foremost of the twice-born, unto those born

in bad families, those leading a bad life, those who are foolishly ignorant, and deceitful twice-born persons. (8)

Even, if the preceptor communicates one letter to a disciple, there is no article on earth, by presenting which he may be freed from his debt. (9)

He, who does not regard a preceptor, the giver of even one letter, is born amongst the *Chandâlas* after having gone through a hundred births in the canine species. (10)

He, who having taken [lessons in a *Véda*, disregards the other Scriptures, is immediately born in the species of beasts for twenty-one times. (11)

Those men, who perform their respective duties, become, by following their own works, beloved of the people, even if they live at a distance. (12)

To celebrate sacrifices, to make gifts and to study the *Védâs*—[these three are] the religious works of a *Vipra*; to accept presents, to deliver instructions [in the *Védâs*], and to officiate at sacrifices [are the means of his] livelihood. (13)

To celebrate sacrifices, to make gifts, and to study [the *Védâs*], [are] the religious works of a *Kshatriya*; to live by arms, to protect mankind [are his means of] livelihood. (14).

To make gifts, to study [the *Védâs*], and to celebrate sacrifices [are the religious works of] a *Vais'ya*; and agricultre [is his secular work]. To serve the twice-born [is the religious work of] the *S'ûdras*; and the work of art [is his secular work]. (15)

By following these Institutes [which] have been described by me, the *Varnas* come by most excellent condition after attaining to great honours in this world. (16)

The king, who punishes them who, renouncing their

own religion, follow another's, becomes glorified in the celestial region. (17)

By following his own religion even a *S'ûdra* enjoys the celestial region. Another's religion should be renounced like the most beautiful wife of another person. (18)

The *S'ûdra*, who engages in the recitation [of the *Gâyatri*] and the offering of oblations to the Sacred Fire, should be killed by the king; for by that he becomes the destroyer of the kingdom as the water is of fire. (19)

Acceptance of gifts, giving instructions [in the *Védâs*], selling an article which should not be sold, and officiating as a priest at a sacrifice—the doing of these four, [is described] in the *Smritis* as outcasting the *Kshatriya* and the *Vais'ya*. (20)

[By selling] meat, shell-lac and salt, [a *Bráhmana*] becomes immediately outcasted. By selling milk, a *Bráhmana* becomes a *S'udra* within three days. (21)

The king should punish, with life, the village harbouring thieves by giving alms to the twice-born, who do not perform religious rites and study the *Védás*. (22)

The kingdom, where the ignorant partake of the food which should be taken by the learned, courts draught (want of rain); or a great calamity appears there. (23)

There the god of rain pours down showers where the king adores these—the *Brâhmanás* learned in the *Védás* and well-versed in all the scriptures. (24)

Formerly the *Bráhmanâs* were created for protecting all these, the three regions (heaven, earth, and firmament), the three *Védâs* (*Rik, Yajush*, and the *Sáman*), the *A's'ramas* (orders), and the three Fires. (25)

in bad families, those leading a bad life, those who are foolishly ignorant, and deceitful twice-born persons. (8)

Even, if the preceptor communicates one letter to a disciple, there is no article on earth, by presenting which he may be freed from his debt. (9)

He, who does not regard a preceptor, the giver of even one letter, is born amongst the *Chandálas* after having gone through a hundred births in the canine species. (10)

He, who having taken [lessons in a *Véda*, disregards the other Scriptures, is immediately born in the species of beasts for twenty-one times. (11)

Those men, who perform their respective duties, become, by following their own works, beloved of the people, even if they live at a distance. (12)

To celebrate sacrifices, to make gifts and to study the *Vêdâs*—[these three are] the religious works of a *Vipra*; to accept presents, to deliver instructions [in the *Védás*], and to officiate at sacrifices [are the means of his] livelihood. (13)

To celebrate sacrifices, to make gifts, and to study [the *Védás*], [are] the religious works of a *Kshatriya*; to live by arms, to protect mankind [are his means of] livelihood. (14).

To make gifts, to study [the *Védás*], and to celebrate sacrifices [are the religious works of] a *Vais'ya*; and agricultre [is his secular work]. To serve the twice-born [is the religious work of] the *S'údras*; and the work of art [is his secular work]. (15)

By following these Institutes [which] have been described by me, the *Varnas* come by most excellent condition after attaining to great honours in this world. (16)

The king, who punishes them who, renouncing their

own religion, follow another's, becomes glorified in the celestial region. (17)

By following his own religion even a *S'ûdra* enjoys the celestial region. Another's religion should be renounced like the most beautiful wife of another person. (18)

The *S'ûdra*, who engages in the recitation [of the *Gâyatri*] and the offering of oblations to the Sacred Fire, should be killed by the king; for by that he becomes the destroyer of the kingdom as the water is of fire. (19)

Acceptance of gifts, giving instructions [in the *Védâs*], selling an article which should not be sold, and officiating as a priest at a sacrifice—the doing of these four, [is described] in the *Smritis* as outcasting the *Kshatriya* and the *Vais'ya*. (20)

[By selling] meat, shell-lac and salt, [a *Bráhmaṇa*] becomes immediately outcasted. By selling milk, a *Bráhmaṇa* becomes a *S'udra* within three days. (21)

The king should punish, with life, the village harbouring thieves by giving alms to the twice-born, who do not perform religious rites and study the *Védás*. (22)

The kingdom, where the ignorant partake of the food which should be taken by the learned, courts draught (want of rain); or a great calamity appears there. (23)

There the god of rain pours down showers where the king adores these—the *Brâhmaṇás* learned in the *Védás* and well-versed in all the scriptures. (24)

Formerly the *Bráhmaṇâs* were created for protecting all these, the three regions (heaven, earth, and firmament), the three *Védâs* (*Rik*, *Yajush*, and the *Sâman*), the *A's'ramas* (orders), and the three Fires. (25)

The twice-born who perform both the *Sandhyá*-adorations by abstaining from speech, remain gloriously in the celestial region for a thousand celestial years. (26)

The king, who examines the virtue and sin [of all the four *Varnas*], attains to fame, celestial region and solidarity of [his] kingdom; and his treasury becomes replenished again. (27)

The punishment of the wicked, the adoration of the pious, the enrichment of the treasury by fair means, impartiality towards those who approach him with prayers, and the protection of the kingdom,—these five have been spoken of as the sacrifices for the kings. (28)

The *Bráhmanás*, by a thousand sacrifices, do not attain to that piety which the kings do by protecting their subjects. (29)

In the absence of watery expanses attached to temples, [one should bathe] in lakes and ponds. By taking up four *Pindas* [made of clay], one should bathe [in a tank] belonging to another. (30)

Fat, semen, blood, marrow, urine, excreta, dirt of the ears, nails, phlegm, bones, dirt of the eye, and drops of perspiration,—these twelve are the dirts of men. (31)

The purification of each six, in order, has been described by the learned sages;—the first six [are purified] by earth and water; and the second six, by mere water. (32)

Purity, desire for doing good unto others, absence of exertion, absence of jealousy, absence of avarice, self-restraint, charity and mercy are the characteristics of a *Bráhmana*. (33)

A really accomplished person does not try to suppress another's merit: he praises another's accomplishments;

he does not laugh at another's shortcomings; [such a spirit] is called *Anasúyá* (want of jealousy). (34)

Renunciation of forbidden food, association with those who are not badly spoken of, and abiding by good conduct—is spoken of as *S'aucha* (purity). (35)

To follow good conduct always and to renounce a bad one, has been described as *Mangala* by the *Rishis* well-read in Religious Codes. (36)

One should not do, to an excess, what afflicts the body, whether good or bad. This is called *Anâyâsa* (want of exertion). (37)

One should be contented with all articles, whenever what arrives; one should not long for another's wives; this is called *Asprihâ* (want of desire). (38)

If external or spiritual pain is created by others, and one is not offended and does not wreak revenge, it (*i.e.*, the spirit) is called *Dama*. (39)

Even from a limited income, something should be given away daily with care and liberal spirit. This is called *Dâna* (charity). (40)

One should behave, like his own self, towards others, his own relations and friends, him who envies him, and an enemy. This is called *Dayâ* (mercy). (41)

A twice-born person, even if he be a householder, who is possessed of all these marks, attains to the highest station [after death], and is not born again in this world. (42)

Maintenance of the Sacred Fires, and the adoration of the *Vis'wadévâs* are called *Ishta* (holy ceremony or sacrifice). (43)

[The excavation of] tanks, wells, and other watery expanses, [the construction of] temples, [the distribu-

tion of] food, and [the laying out of] pleasure-gardens are called *Purta* (acts of pious liberality). (44)

Both *Ishta*-, and *Púrta*-, [acts] should, with care, be performed by a *Bráhmana*. By the *Ishta* one attains to the celestial region; and by the *Purta*, emancipation. (45)

Twice-born persons have equal rights in the religious acts of *Ishta* and *Púrta*. A *S'údra* is qualified to perform the *Ishta*, but not the Vedic rites. (46)

A learned person should always observe the *Yamas* (moral or religious duties or observances), but not the *Niyamas* (religious austerities) daily. By performing the *Niyamas* always and disregarding the *Yamas*, one becomes degraded. (47)

Absence of cruelty, forgiveness, truthfulness, abstention from injury, charity, simplicity, love, cheerfulness, sweetness [of temper], and mildness,—these are the ten *Yamas*. (48)

Purity, [celebration of] sacrifice, austerity, [making] gift, Vedic study, abstention from undue sexual intercourse, [observance of) vow, abstention from speech, fasting and bathing,—these ten are the *Niyamas*. (49)

One should immerse an image made of *Kus'a*-grass in sacred waters. He, for whom it is immersed, gains eight parts of the purity. (50)

[The person],—mother, father, brother, friend, or the preceptor, for whom one bathes,—attains to twelve portions of the fruit [thereof]. (51)

The representative of a son should be appointed by a sonless person* with care, for the rite of offering *Pinda* and water. (52)

* *i.e.*, should adopt a son.

If a father sees the face of a living son born, he is freed from the debt [he owes to his ancestors] and attains to immortality. (53)

With the very birth of a son, a father is freed from his ancestral debt and attains to purification on that very day, for he (*i.e.*, the son) liberates him from the hell. (54)

Many sons should be desired; for if any [of them] would go to *Gayá*, or celebrate a Horse-Sacrifice, or dedicate a *Neela Vṛisha.** (55)

All the departed Mane's, dreading hell, desire for "the son, who would go to *Gayâ* and become our saviour." (56)

By bathing in the holy [river] Phálgu, seeing the Deity Gadádhara (the holder of mace, Vishṇu) and touching the head of Gayá *(Asura)* with his feet, one is freed [even] from [the sin of] Brahmanicide. (57)

He who touching the water of a great river [like the Ganges] gratifies the *Pitṛis* with oblations of water, attains to eternal regions and delivers his own family. (58)

Listen to me discoursing, I shall describe the [means of] purification of the food [when it is taken] in a dangerous place, where there is no desirable and pure food. (59)

A *Bráhmaṇa* should take food for three days without salt or drink the extract of powerful *Bráhmi*-tree or *S'aṅkhapushpí* with milk. (60)

If a twice-born person, out of ignorance, drinks water from a vessel used for spirituous liquors, what is

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*. A bull that has white tail, hoops and horns and other limbs red.

his penance, and by what rite is he freed [from the sin]? (61)

By making a decoction [of] *Palâs'a, Villwa, Kus'a,* lotus and *Udumvara,* leaves, one should drink it; [by doing so] for three nights, one attains to purification. (62)

He, who out of carelessness fails to perform the *Sandhyâ* once, either in the morning or in the evening, should, with a concentrated mind, recite, after bathing, the *Gâyatrí* for a thousand times. (63)

If laden with grief or being fatigued, one goes out (*i.e.*, fails to do) the bathing and recitation, one should, with reverence, perform the *Brahma-Kurchha*, and purify [oneself] by making gifts. (64)

One, bitten by a serpent, shall be purified by bathing in the water on the horns of kine, or at the confluence of great rivers, or by seeing the ocean. (65)

If a *Brâhmaṇa* is bitten by a wolf, dog, or a jackal, he shall be purified by drinking clarified butter mixed with water [sanctified with] gold. (66).

But a *Brâhmaṇa*-lady, if bitten by a dog, jackal, or a wolf, shall be immediately purified on seeing the rise of a star or a planet. (67)

Bitten by a dog, a person, while in the observance of a vow, should fast for three nights By eating barley boiled with clarified butter, he should bring about the termination of his vow. (68)

He, who breaks a religious observance out of stupefaction, ignorance or avarice, shall be purified by [fasting for] three nights. He should again undertake that religious observance. (69)

If a *Brâhmaṇa* unknowingly takes the residue of

another *Brâhmaṇa's* food, he becomes purified by reciting the *Gâyatrî* for a couple of days. (70)

If a *Brâhmaṇa* unknowingly takes the residue of a *Kshatriya's* food, he becomes purified by [fasting for] three nights. As in [the case of a *Kshatriya*, so it is [in that] of a *Vais'ya*. (71)

By taking forbidden food, the residue of a food partaken of by a *S'ûdra* or a woman, or by eating forbidden meat, one should drink the extract of barley for seven nights. (72)

Bathing is laid down [for a person] touched by a dog. By partaking of the food taken by a dog, he should perform a distressing penance for six months. (73)

By being touched by castes that should not be touched, one should bathe. He, who takes the residue of their food, should perform a distressing penance for six months. (74)

By unknowingly taking excreta, urine or articles contaminated by spirituous liquor, the three twice-born *Varṇas* should have again to perform all the purificatory rites. (75)

In performing again the purificatory rites, twice-born persons would not be required to shave their heads, hold girdles, carry staffs, or perform the practice of begging alms. (76)

I shall now describe the purification of a house contaminated by a dead body being placed inside. Earthen vessels and boiled rice of the place should be left off. (77)

By taking out all those articles from the house, one should have it pasted with cowdung; and, then, smelt by a goat. (78)

Being sanctified with the *Brâhma-Mantram* and sprinkled with the water of *Kus'a* and gold that house

becomes purified. There is not the least doubt in it. (79)

A twice-born person, having been forcibly misguided by a king, or a degraded caste, should first undergo through all the purificatory rites and then perform three distressing penances. (80)

Bathing is laid down for him who is touched by a dog. By taking the residue of its food, he should, with care, perform the distressing penance [of *Prájápatya*]. (81)

I shall, hereafter, describe the regulations about impurity. And later on I shall, again, discourse on penances. (82)

A *Bráhmana*, who maintains the Sacred Fires and is well-read in the *Védas*, becomes purified in one day; one, who has only mastered the *Védas*, in three days; and one, who is shorn of all accomplishments, in ten days. (83)

There is no impurity for a person who, being purified by (*i.e.*, according to the injunctions of) the *S'ástras*, is engaged in the performance of a religious rite, as well as for him who maintains the Sacred Fires, for the king, and for him for whom a *Bráhmana* so desires. (84)

A *Bráhmana* becomes purified in ten nights; a *Kshatriya*, in twelve days; a *Vais'ya*, in fifteen days; and a *S'údra*, in a month. (85)

Funeral cakes and water should be offered to all the *Sapindas*, born in the same family, up to the seventh generation. Impurity, consequent on a death, should follow the same [precedent]. (86)

The impurity [consequent on a birth] extends for ten nights in the fourth generation; for six days, in the fifth; for three nights, in the sixth; for two days, in the

seventh; for one day, in the eighth; and two *praharas*, in the ninth. In an impurity, consequent on a birth, in the tenth [generation], one becomes purified by mere bathing. (87—88)

The impurity, of female servants and of wives taken from inferior castes, consequent on a death or a birth, should be like that of the husband; and the husband being dead, [the impurity should be [like that of] the family of birth. (89)

The third [person], touching a dead body, (*i.e.*, one, who touches a person touching one who has touched a dead body,) should bathe with his raiment on; the fourth, should eat by begging from seven houses. Such is the regulation, of the *Smṛiti*, relating to the touching of a dead body. (90)

[On the birth or death of a co-wife's son], the impurity, of wives married at the same time and living conjointly, should be like that of their husband. [But] when living separately, [their impurity would be] separate (*i.e.*, according to each one's caste). (91)

By drinking the milk of a she-camel or that of a she-goat, or by taking food [rendered impure] on account of a birth or death, or that of a cook, or that at a new *S'râddha*, one should perform a *Chândrâyaṇa*. (92)

The man, who partakes of an impure food having an irreligious act in view (*i.e.*, with a desire of not performing the *Saṇdhyâ*-adoration, etc.,) should fast for three nights and reside in the water for one night. (93)

On the occasion of a birth or death, one should not make arrangements for any great sacrifice, but with dry food or fruits, one should perform [the usual] *Homa*. (94)

Immediate is the purification, if a child dies within

ten days of its birth; [no impurity, consequent on its] birth or death, should continue. (95)

After the ceremony of tonsure, [a boy] is qualified to perform the rite of offering water and funeral balls and recite the *Swadhâ* and the name. (96)

A religious student and a *Yatin* [become immediately purified]. In the recitation of the *Mantrams* determined upon before, in a sacrifice, and in a marriage [wherein the rite of the *Vriddhi-S'râddha* has been performed], immediate purification is laid down. (97)

There is no sin, if any intervening impurity, consequent on a birth or death, takes place, in the celebration of a marriage, festivity, or a sacrifice, determined upon before. So Atri has said. (98)

The purification, it is laid down, [for the impurity] of touching, on account of the birth of a stillborn child, [is effected] by rinsing the mouth, if one has not touched the mother who has given birth to such a child. (99)

The touching of a *Kshatriya* on the fifth day, and of a *Vais'ya* on the seventh day, is known (*i.e.*, sanctioned) by the learned. (100)

The touching of the *S'ûdra* on the tenth day has been sanctioned by the learned. On the occasion of a birth or death, the purification of self is effected in a month. (101)

Perpetual impurity attaches to one who is always sickly, one who does not perform religious rites, one who is ignorant, one who is notoriously henpecked, one who is grossly inclined to vile practices, one who is always dependent upon others, and one who abstains from Védic study and the vow of celibacy. (102—103)

Two *Prâjâpatyas* are laid down in the *Srmiti* for a *Parivitti* (an elder brother whose younger brother is

married before him); one, for the maiden [so married]; the most distressing of all penances, for the person who gives away [a maiden in such a marriage]; and *Sántapanam*, for the *Parivétta* (a younger brother married before his elder brother). (104)

There is no sin in a younger brother's marrying before his elder, [if the latter is] hunchbacked, dwarf, lame, of censurable conduct, ignorant of the *Védas*, or by birth blind, deaf or dumb. (105)

[The elder brother] being a eunuch, residing in another country, being outcasted, adopting the life of renunciation, being devoted to the study of the *Yoga-S'ástra*, there is no sin in the younger brother's marrying before his elder. (106).

There is no sin in the younger brother's marrying before his elder, if his father, grandfather or elder brother had not been qualified to maintain the Sacred Fires. (107)

In the case of the death [of the elder brother's wife, or in the case of his going to another country, or on his being sullied with a sin, [a younger brother] becomes qualified [to maintain the Sacred Fire]. (108)

If the eldest brother lives near, but does not maintain, the Sacred Fire, [a younger brother], permitted by him, may do so; such is the deliverance of S'ankha. (109)

[The maintenance of] the Sacred Fire, [the study of] the *Védas*, [the practice of] the austerities shall not contaminate [a younger brother] with the sin of taking before. But a younger brother can never perform a *S'ráddha* without the permission [of the eldest brother]. (110)

The daily and occassional rites described in the *S'ruti* and the religious rites performed with the sole

intention of attaining to the celestial region, one should always perform and acquire piety therefrom. (111)

In the light-fortnight, one should increase [the number of morsels] one by one, [and similarly] decrease it in the dark-fortnight. One should not take meals on the *Amávasyá.* Such is the regulation about *Chándráyana.* This had been described by the ancient sages as destructive of mighty iniquities. (112)

Sins, begotten of heinous crimes [likeBrahmanicide, etc.], do not touch one who is given to the study of the *Védas*, forgiving, and devoted to the performance of great sacrifices. (113)

By seeing the sun during the day, living on air only, and reciting the *Gâyatri* a thousand times, and living in the water during the night, one becomes purified except in Brahmanicide. (114)

[One attains to purification] by drinking the decoction of lotus, *Udumvara*, *Vilwa*, *Kus'a*, *As'watha*, and *Palás'a*, leaves. This is called *Parnakrichha.* (115)

By drinking the *Pañchagavya*, (milk, curd, urine of a cow, cowdung, and clarified butter made of the milk of a cow), one should fast the next day. This is the regulation about *Sântapana.* (116)

By taking each article of the *Sántapana* (such as the milk, curd, etc.,) for six days, one should fast on the seventh. This penance, extending over seven days, is called, in the *Smriti*, *Mahá-Sântapana.* (117)

[One should take these articles] in the evening for three days, and in the morning for three days; [then one should] take unsolicited food for three days; then one should take no food for three days; this is the regulation of the *Prájápatya* described in the *Smriti.* (118)

[In this penance,] twelve morsels in the evening; fifteen, in the morning; and twenty-four, [in the period] when unsolicited [food is to be taken] ;—are sanctioned by the *Smriti*. One should, as laid down in the *Smriti*, fast [for the last three] days. (119)

[One should] take only one morsel [only] every three days as before, and fast for the last three days. This is called *Atikrichhah*. (120)

Know that for purification, a body-purifying morsel should be made of the size of a hen-egg or of the size of that which could conveniently be taken in one's mouth. (121)

[In a *Taptakrichhah*,] one should drink hot water for three days; and hot milk for [another] three days. And drinking hot clarified butter for three days, one should live on air for [the next] three days. (122)

One should drink water to the measure of six *palas* [for three days], and milk to the measure of three *palas* [for another three days] ; and one *pala* of clarified butter [for the next three days]. Such is the regulation of the *Taptakrichhah*. (123)

One should take curd for three days; clarified butter for three days, [and] milk for [another] three days; and live on air for [the next] three days. (124)

One should take curd and milk to the measure of three *palas* and one *pala* of clarified butter. This is called the sacred Vedic penance of *Krichhrah*. (125)

One should take one meal for a day, live on unsolicited food for one night and fast for a day. This is called *Pâdakrichhrah*. (126)

If one lives on milk for twenty-one days, [the penance is called *Krichhratikrichhrah*. And it is called *Parâka* when one fasts for twelve days. (127)

If one takes every day a morsel of oil-cake, curd and powdered grain [for four days] and fasts for another day, [the penance] is called *Soumyakṛichhraḥ*. (128)

If each one of all these is performed, in order, for three days, (the penance) is known as *Tulâpurusha* [extending over] fifteen days. (129)

One should drink the tepid milk flowing from [the udders of] a *Kapilá*-(cow) when milched. This is the penance *Vyâsakṛitaḥ* (performed by Vyása). It purifies even a *Chaṇḍála*. (130).

To take meals in the night is known as *Nakta* (*Vrata* or night penance). *Chândrâyaṇa* is spoken of [as the penance] for sins for which no expiation is laid down. (131)

Persons, having asceticism for wealth, obtain the same fruits by these penances, as they get by performing *Agnistoma* and other Sacrifices with twofold sacrificial presents. (132)

One, given to the study of the *Védas* and of forgiving, [disposition], if he makes enquiries into the *Dharma-S'âstras*; and a householder too, if he is endued with purity and good conduct;—become freed [from sins]. (133)

[The religious rites] of the twice-born have been described. O great Rishi, hear, I shall hereafter describe what brings about the fall of *S'údras* and women. (134)

Recitation [of the *Gâyatri*], austerity, and journeys to sacred places, adoption of a *Sannyâsa*-life, practice of *Mantrams* and adoration of Deities,—these six bring about the fall of women and *S'údras*. (135)

The woman, who, during the lifetime of her husband, fasts while performing a religious rite, robs the longevity of her husband. Such a woman goes to hell. (136)

A woman, desirous of bathing in a sacred water, should drink the water washing the feet of her husband, of S'iva or of Vishṇu. She should, thereby, attain to the most excellent station. (137)

A woman is [always] the left limb, the husband being alive or dead; and he, the right one. But in a *S'râddha*, sacrifice, and marriage, a wife should always [be placed] in the right. (138)

Soma (the Moon), the *Gandharvas*, and the *Angiraḥ* have conferred purity on them; and Fire, all holiness. Women are therefore, always holy. (139)

By birth, one is known as a *Brâhmaṇa*; and by the purificatory rites, he is called a *Dwija* (twice-born). He attains to the dignity of a *Vipra* by learning; and by these three, to that of a *S'rotríya*. (140)

He, who studies the *Véda-S'âstra* and follows the import of Scriptural injunctions, is called a *Védavid* (one knowing the *Védas*); his utterance is sanctifying. (141)

That religion is to be known as the highest which a leading *Brâhmaṇa*, knowing the *Védas*, follows— but not that which is followed by ten thousand illiterate persons. (142)

By reciting [the *Gâyatrí*] and making *Homa* (offering oblations to the Fire), foremost persons of the twice-born race shine like fire; and [they] meet with ruin, by accepting presents like fire by water. (143)

Like the wind driving away the clouds in the sky, the learned and foremost twice-born persons dissipate the sins begotten of accepting presents, by *Prâṇâyáma*. (144)

When a *Vipra*, after taking his meals or rinsing his

mouth, remains with a wet hand, he gets his wealth, strength, fame, energy and life lessened. (145)

One should not partake of his food, who, seated on his seat, rinses his mouth in the dining room; and by taking it, one should perform a *Chândrâyaṇa*. (146)

One should not partake of his food, who, placing a vessel on his seat, rinses his mouth; and by taking it, one should perform a *Chândrâyaṇa*. (147)

[If] the foremost of the twice-born, after taking his meals and washing his hands, drinks the water thereof, the *Asuras* partake of his food; and the departed Manes go back disappointed. (148)

There is no *S'âstra* superior to the *Véda*; there is no elderly person superior to the mother; and there is no friend superior to charity both in this world and and in the next. But what is given to an unworthy person, consumes the family up to the seventh generation. (149)

When food is offered in an iron vessel, the Celestials do not accept the *Havya*; and the departed Manes do not accept the *Kavya*. That food is like excreta unto him who partakes of it; and the giver, too, goes to hell. (150)

A learned person should not serve food, placed elsewhere, with his left hand; nor should he do it in an iron vessel. (151)

He, who in a *S'râddha*, feeds the departed Manes in an earthen vessel—both he and the partaker—go to hell. (152)

When other vessels are not available, one may offer [food] in an earthen vessel with the permission of the twice-born persons. Their words, true or false, constitute an authority. (153)

There is no virtue for the person who gives alms in golden, iron, copper, belmetal, or in silver, vessels. The accepter thereof also partakes of sins. (154)

[A *Bhikshu*] should never, even in a calamity, take his food from belmetal vessels; for the *Yatins* should take their meals [only] on *Palâs'a*-leaves, and a householder, from a belmetal vessel. (155)

A *Yatin*, taking his food from a belmetal vessel, reaps the sin of both the belmetal vessel and the householder. (156)

A *Bhikshu* is not visited by sin by taking food from golden, iron, copper, belmetal and silver [vessels]; but he commits a sin by taking those vessels. (157)

If [one] pours water into [a *Bhikshu's*] hands, then offers alms and again pours water—that alms becomes like [the mount] *Meru*; and that water, like an ocean. (158)

[A *Bhikshu*] should collect alms by begging from door to door, as a bee collects honey from flower to flower, even from amongst the *Mlechchha*-families. But food, collected from one house, should not be partaken of even in *Vṛihaspati's* house. (159)

One, who, leaving the domestic mode of life, begs boiled rice except in a calamity, should drink *Vajra* (sour gruel) for ten nights; and water, for three nights. (160)

Barley mixed with the urine of a cow and boiled with clarified butter is called "*Vajra*." So the divine Atri has said. (161)

A *Brahmacharin*, a *Yatin*, a student, one who maintains his preceptor, a wanderer and a man of poor means,—these six are described, in the *Smṛiti*, as the *Bhikshus*. (162)

A mortal should know his *enciente* wife for [the first] six months; and again, after the child has teethed. Such is the religious prescription. (163)

The first is Brahmanicide; the second is co-habitation with a step-mother; and the third is the drinking of spirituous liquors; the fourth is called theft [of gold from a *Brâhmaṇa*-master]; the fifth is association with these sinful wights;—these are heinous crimes. (164)

For the purification of these sins, one should perform three penances for three years successively; by it, one becomes freed from the sin of Brahmanicide when committed unknowingly. (163)

It is laid down that one-half [of the sin] of Brahmanicide [visits a man for killing] *Kshatriyas*; similarly, six and twelve portions, for [killing] *Vais'yas* and *S'ûdras*. (166)

The destroyer of a woman is purified by taking his meals in the night and sleeping on earth for three months; and by performing thirty *Prâjâpatyas*. (167)

A twice-born person, who takes food from a washerman, or from an actor, or from one who lives on bamboo-work, should perform a *Chândrâyaṇa*. (168)

By knowing women of lowcastes, taking their meals and lying with them on the same bed, one should get [himself] purified with a *Parâka*. (169)

By drinking the water [that lies] in a *Chaṇḍâla's* vessel, the foremost of the twice-born should live, for thirty-seven days, on barley and the urine of a cow. (170)

A *Brâhmaṇa*, who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half-a-*Prâjâpatya*. (171)

The [following are the means of] expiation for the four castes when they [happen to] partake of a *Chaṇ*-

dâla's food. A *Brâhmana* should perform a *Chândrâyana*; and a *Kshatriya*, a *Sântapanam*. (172)

A *Vai'sya* should perform a penance and live on the *Pañchagavya* for six nights. A *S'ûdra* should perform [the same] for three nights and purify [himself] by making gifts. (173)

If a *Brâhmana*, getting upon a tree, eats its fruits and a *Chandâla* standing down touches its root, what would be the penance [for that *Brâhmana*]? (174)

With the permission of other *Brâhmanas*, he should bathe with the cloth on; that *Vipra* should take his meals in the night [for one day] and purify [himself] by taking clarified butter. (175)

If getting upon the same tree, a *Brâhmana* and a *Chandâla* eat the fruits thereof, what then would be the penance [for the former]? (176)

Having obtained permission from [other] *Brâhmanas*, he should bathe with the cloth on. Then after fasting for a day and night, he should purify [himself] by taking the *Pañchagavya*. (177)

What would be the penance then, when a *Brâhmana* and a *Chandâla* getting upon the same branch of a tree eat its fruits? (178)

He becomes purified by taking the *Pañchagavya*, after fasting for three nights. (179)

The purification for knowing a *Mléchchha*-woman [consists] in a *Sântapanam*, or, it is said, [one may attain to] purification by performing a *Taptakrichhrah*. (180)

If a person lives with a wife known by a *Mléchchha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter. (181)

Again, [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes]

purified by bathing in the water of a river and drinking clarified butter. (182)

By co-habiting, unknowingly, with the women of the *Chandálas, Mléchchhas, Swapachas*, as well as those who observe the *Kapâla-Vrata*,* one is purified by a *Parâka*. (183)

But if one knows them, willingly, and procreates children, he is degarded to the same caste; there is no doubt in it, for that man is born as her son. (184)

If a twice-born person, being anointed with oil or clarified butter, passes urine or excreta; or if a twice-born person being anointed with oil or clarified butter, touches a *Chandála*;—he should, after fasting for a day and night, purify [himself] with the *Pañchagavya*. (185)

By touching hairs, insects, nails, nerves, bones, and thorns, one becomes purified by bathing in river-water and drinking clarified butter. (186)

By touching the bones of a fish, or of a jackal, nails, an oyester-shell, or a small univalve shell, one becomes purified by bathing and drinking hot clarified butter purified by gold. (187)

The purity [or otherwise] of a cow-shed, a boiler-house, oil-mill, sugarcane-press, women and diseased persons should not be discussed (*i.e.*, they are always pure). (188)

A woman is not sullied by being known by another; nor a *Bráhmana*, by [harmful] Vedic rites; nor a [river] water, by urine and excreta; nor fire, by burning impure articles. (189)

Women were first enjoyed by the Celestials; then, by the moon, the *Gandharvas* and the Fires. Afterwards

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* Lowcastes: offspring of a *Brahmana*-mother and a fisherman father.

came men to enjoy them. They are never affected by any sin. (190)

When a woman conceives by being known by a *asavarna* (*i.e.*, one belonging to a higher caste than she), she remains impure till she does not give birth to a child. (191)

When, after delivery, the menstrual blood is seen, the woman becomes purified like pure gold. (192)

If despite her complete unwillingness, a woman is known deceitfully, forcibly or stealthily, that woman, unaffected by any sin, should not be renounced; for she has not done so willingly. [Her husband] may hold congress with her at the time of the menses, [for a woman] becomes pure at the flowering time. (193—194)

A washerman, a cobbler, an actor, a *Varuda*, a *Kaivarta*, a *Méda*, and a *Bhilla*—these seven are known, in the *Smriti*, as degraded castes. (195)

By knowing their women, taking their food and accepting gifts from them, if willingly, one should perform *Prâjâpatya* for a year; and, if unknowingly, two *Chándráyanas*. (196)

The woman, who has once been known by the *Mléchchhas*, or by the perpetrators of crimes, becomes purified with the *Prâjápatya* and the menstrual flow. (197)

The woman, who has once, being taken away forcibly, or herself, by being imposed upon, been thus known, becomes purified with a *Prâjâpatya*. (198)

If the menses appears in women who have been practising hard austerities for a long time, their religious observances are not destroyed thereby. (199)

If a twice-born person drinks water from vessels contaminated by spirituous liquors, he becomes purified

by a *Krichhrapáda* and by undergoing the purificatory rites once again. (200)

The trees, belonging to degraded castes and having many flowers and fruits, could be enjoyed by all with their fruits and flowers. (201)

If a twice-born person drinks water touched by a *Chandála*, he becomes purified by a *Krichhrapáda*. So the ascetic A'pastamva has said. (202)

What would be the penance for drinking water from a well contaminated by phlegms, shoes, excreta, urine, menstrual blood of a woman and spirituous liquor? (203)

[To fast] for one day, two, and three, days, is the purifying penance for the [three] twice-born castes [severally]. To take meals in the night is the punishment for a *S'údra*. (204)

By touching [an article] immediately vomitted out, a *Vipra* should bathe with his raiment on; [by touching] what was ejected on the previous day, [one should fast for] a day and a night; [and by touching what was ejected] days before, [one should fast for] three days. (205)

The head, neck, thighs and feet being contaminated with spirituous liquor, one should fast, in order, for ten, six, three and one day. (206)

By once unknowingly drinking spirituous liquors, except *Surá*-(wine), the foremost of the twice-born becomes purified by living on the urine of a cow and barley for ten nights. (207)

The Celestials do not partake of the food nor drink the water offered by the foremost of the twice-born, who eats the food of a drunkard or of a *Chándála*. (208)

The woman, who falls down from the funeral pyre, [of her husband], or who gets no menses on account

of a disease, becomes purified by a *Prâjâpatya* and feeding ten *Brâhmaṇas*. (209)

The twice-born persons,—who, returning from a life of mendicancy or coming back alive from water, fire, or from a vow of fasting to death, desire again to lead the domestic mode of life,—should perform three *Prâjâpatyas* or one *Chândrâyaṇa*. And it is said that they are required to perform all the purificatory rites beginning with the *Jâtakarmaṇ*. (210—211)

No impurity [should be observed], no water [should be offered], no tears [should be shed], no singing of merits, no expression of sorrow, and no living on a bare bedstead, should be done for those killed by a *Brâhmaṇa's* imprecation. (212)

He, who does so out of affection or fear, should perform one purifying penance by living upon the urine of a cow and barley. (213)

Three nights [form the period of purification] for him, who, being aged, losing all knowledge of the purificatory injunctions of the *Smriti* and neglecting the instructions of a physician, kills himself, by falling down from a high place, or by entering into water, or fire, or by fasting. His bones should be deposited on the second day. And performing the watery rite on the third day, [his son] should perform the *S'râddha* on the fourth. (214—215)

Whence would his welfare come and how could his ignorance be destroyed in whose house there is not a single cow followed by a calf? (216)

A cow being killed by excessive milking, carrying an excessive load, by its nose being bored through, in a river or in a mountain, or by being shut up, one should perform a *Pâdona*. (217)

The virtuous driving of a ploughshare, is by eight bulls; [to do so by] six bulls, is what is in general practice; to do so by four [is the work] of the cruel-hearted; one who does so by two bulls, is the killer of a bull. (218)

It is laid down in the *Smriti* that two bulls shall carry a plough for one *prakara*; four, up to mid-day; six, up to the third part of the day; and eight, for the whole day. (219)*

One killing a cow by a piece of wood, a clod of earth, or a stone, should perform the distressing penance of *Sântâpanam*; if she is killed by a earthen clod, one should perform the *Prâjâpatya*; and if by an iron, a highly distressing penance. (220)

When the penance is completed, one should feed the *Brâhmaṇas* and make a gift of a cow with a bull unto a *Vipra*. (221)

The penance for killing a *S'údra* is also laid down for slaying a *S'arabha*-deer, camel, horse, elephant, lion, tiger or an ass. (222)

By killing a cat, an alligator, a mungoose, a frog or a bird, one should either drink [only] milk for three days or perform a *Pádakṛichkhraḥ*. (223)

[Fasting for] three nights [effects] the purification of one touched by a *Chaṇḍála* or of one sullied by urine or excreta. And by taking the residue of one's own food, he should act similarly (*i.e.*, fast for three nights). (224)

The purification of contaminated tanks, wells and pools [of water, is effected] by taking out one hundred

* The import of the *S'loka* is, that one commits no sin if he makes these bulls work for a limited time, so that they may not suffer from excessive toil or exhaustion.

jarfuls of water and then by [throwing into them] *Pañchagavya*. (225)

[If the water of a vessel] is sullied by bones or skin or by asses or dogs, all its water should be thrown off, and its purity, [effected by] rubbing. (226)

The water, of a vessel in which a cow is milked, that in a leather bag, that in an instrument for fetching water, that in the hands of an artizan or of a mechanic, that used by women, aged persons or by children; and that used by them whose impurity has not been marked, are [always] pure. (227)

The [question of] impurity should not be thought of when a city is besieged, in an inaccessible place, in an encampment, when the house is set on fire, when a sacrifice is begun, or in great festivities. (228)

By drinking water from a place whence travellers get water for drinking, in a forest (*i e.*, in an unknown tank), in a vessel, in a well, in a *Droṇi* (vessel containing water for bathing), or that trickling down from the sheath [of a sword], or that touched by a *S'wapáka* or by a *Chaṇḍála*, one becomes purified with the *Pañchagavya*. (229)

If one drinks the water of a well polluted with semen, excreta or urine, one becomes purified in three nights. [By drinking such water] in a jar, [one should perform] the *Sántápanam*. (230)

If a leading twice-born person unknowingly drinks water contaminated by an entirely or partially rotten dead body, he should, by so drinking, perform the penance of *Taptakṛichhraḥ*. (231)

By drinking the milk of a she-camel, that of a she-ass, or that of a woman, the foremost of the twice-born should perform the penance of *Taptakṛichhraḥ*. (232)

The foremost of the twice-born, when, having still the leavings of food in his mouth, touched by a caste outside [the pale of the recogniged castes], should, after fasting for five nights, get purified with the *Pañchgavya.* (233)

The water that gives satisfaction to the kine, that which is in natural state, that which lies on earth, that which is in a leather bag, that which is in currents, or that which is taken up by an instrument, is [always] pure. (234)

Bathing is laid down [for him, who is] touched by a *Chaṇḍâla*; when so touched while, he has still the leavings of food in his mouth, [one] should get purified [by fasting] for three nights. (235)

Articles brought from a machine are never impure; all the instruments are pure, except that which manufactures wine. (236)

Barley, gram, date, or camphor, whether broken or unbroken, are held to be pure by the *Smṛiti.* Other articles, when separated from husks, are pure. (237)

The actions of women are not to be discussed; [they are always] pure. Rain-drops are always unsullied, and so is the dust driven by the wind. (238)

If one, amongst many articles lying together, becomes sullied, only that one is to be considered impure, and not the others under any circumstances. (239)

Of all sitting in the same row but taking meals separately, if one puts on a cloth dyed with indigo, all of them [become] impure, according to the *Smṛiti.* (240)

He, in whose cotton cloth or silk raiment indigo dye is seen, should have to fast for three nights; and others, for one night only. (241)

"O lord, O thou having asceticism for wealth, do

thou tell how could one be purified, if he touches what should not be touched in the night after sunset." [Said the *Rishis*.] (242)

[ATRI said :—]

Touching, in the night, after sunset, the water brought during the daytime, brings about the purification of all, except the touching of a dead body. (243)

Thereupon [a learned person] after examining the place, time, age, power and [the nature of] the sin, should determine the penance for the sin, the expiation of which has not been spoken of. (244)

There is no sin in being touched while going to see idols, in marriages, in sacrifices, and in all sorts of festivities. (245)

A'ranâlam (gruel made from the fermentation of boiled rice), milk, fried paddy, curd, sour gruel, any article fried with oil, buttermilk, [even when made] by a *S'údra* does not bring on any sin. (246)

Raw meat, clarified butter, oil, and oily substances entrailed from fruits, even when kept in vessels of degraded castes, attain to purification when brought out. (247)

By knowingly drinking water from the *S'údras*, a *Brahmaṇa* should fast for a day and night and, [then] after bathing, should get [himself] purified with the *Pañchagavya*. (248)

The *Vipra*, who maintains the Sacred Fire, if he commits a great sin, should throw the vessels into the water, and then replace the Fire. (249)

His food should not be taken, who, without taking the *Vivâha*-Fire (*i.e*, without marrying), wishes to lead the domestic mode of life; for he is known in the *Smṛiti* as one whose cooking is useless. (250)

By taking food from one whose cooking is of no value, a twice-born person should perform a penance. By thrice performing the *Prânâyama* in the waters, rinsing his mouth and taking clarified butter, he attains to purification. (251)

For the expiation of the sin of *Pañchasûna*,* one should perform a *Vais'wadéva*-[Sacrifice] in the *Vaidik*-, *Loukik*-(ordinary), and the *Hutochchhista*-,† Fire, either in water or on earth. (252)

If the eldest brother becomes disqualified, the youngest, endued with accomplishments and knowledge, [and therefore] the best, should marry and set up the Sacred Fire before [his elder brother]. (253)

If the eldest brother is unsullied by any sin and [the younger brother] sets up the Sacred Fire before, he commits the sin of Brahmanicide daily; there is no doubt in it. (254)

Bathing is laid down for him who is touched by a *Mahâ-Pâtakin*. Bathing is [also] laid down for him who partakes of his food. (255)

By associating with the degraded for a month or a fortnight, one attains to purification by living on barley and the urine of a cow for half-a-month. (256)

By [knowingly] taking once the food of a degraded person, the foremost of the twice-born should perform half-a-*Krichhrah*. By unknowingly eating it, he should perform a *Sântapanam*. (257)

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* Hearth, (iron) mortar, pestle, flat stone and a wooden mortar,—these five are called *Súná*. The expiation is for the sin that accrues from killing animals in all these.

† The fire that is kept up by clarified butter after the performance of the daily *Homa*.

When a person partakes of the food of a degraded one or takes his meals in a *Chandâla's* house, he should live upon water [only] for a fortnight. S'âtâtapa has said so. (258)

No cremation should be performed for those that are killed by a *Brâhmana* or by a cow, nor for the degraded; this is the deliverance of S'ankha. (259)

The twice-born person, who under the influence of lust, knows a *Chandâla*-woman, should get [himself] purified by three penances [performed] according to the regulation of the *Prâjâpatya*. (260)

If a *Brâhmana* takes food or accepts [a present] from a degraded person, he should, after vomitting the food and returning the present, perform an *Atikrichhrah* (a highly distressing penance). (261)

One should not touch the wood, clod of earth, or the twig fallen on a dead body from the hands of a degraded caste, nor the residue of his food; [by doing so], one should fast for a day and night. (262)

By touching a *Chandâla*, an outcaste, a *Mléchchha*, a wine-bowl, or a woman in [her] menses, a twice-born person should not take his meals. If [he is touched by any of these,] while taking [his] meals, [he must at once stop.] (263)

Thereafter he should not take his meals; and giving up his food, he should bathe. And being commanded by the *Brâhmanas*, he should fast for three nights. And taking *Yâvaka* (food prepared from barley) together with clarified butter, he should complete the sacrifice. (264)

Purification is [effected by fasting] for three nights, if a person, while taking meals, touches a crow or a fowl; [if he does so] with the leavings of food in his mouth

[he should get himself purified by fasting] for a day. (265)

By undertaking the duties of a perpetual religious student, vowing lifelong abstinence and chastity, he, who deviates from them, should perform a *Chándráyana* extending over a month. S'átátapa has said so. (266)

Prájápatya is laid down for holding sexual intercourse with a beast, or with a harlot. By holding intercourse with a cow, one should perform a *Chándráyana* spoken of by Manu. (267)

By discharging semen into inhuman females except a cow, into a woman in [her] menses, into others that have no female organs (*i.e.*, a man or a eunuch), or into water one should perform the penance of *Sántapanam*. (268)

If one touches a woman in [her] menses, a woman who has given birth to a child, or a lowcaste woman, he should get himself purified by [fasting for] three nights. This is the eternal regulation. (269)

If one cohabits with a woman in [her] menses or with lowcaste women, he is known as being obliged to perform a penance; he should [take his] bath before that. (270)

[By touching them while passing urine,] one should observe [fasting] for one night; and for three nights, while passing excreta; for three nights, while drinking water; and for five or seven nights, while holding intercourse. (271)

A *Prájápatya* is laid down for those touching [them], while taking meals; and [fasting] for a day and night, while cleansing the teeth with a piece of wood. This is the purifying regulation according to the *Smriti*. (272)

By being touched by dogs, *Chandálas* or crows,

a woman in her menses should remain fasting till [the menstrual period] and should get herself purified by bathing in time. (273)

If a woman, in her menses, is touched by camels, jackals or hogs, she should remain fasting for five nights and get herself purified with the *Pañchagavya.* (274)

[In case of] women, in their menses, touching each other, a *Bráhmana*-woman, touching another *Bráhmana*-woman, should remain fasting for one night and get herself purified with the *Pañchagavya.* (275)

[In case of] women, in their menses, touching each other, a *Bráhmana*-woman, touching a *Kshatriya*-woman, should get herself purified by [fasting for] three nights. This is the deliverance of Vyása. (276)

[In case of] women, touching each other while in menses, a *Bráhmana*-woman, touching one born of a *Vais'ya*, should fast for four nights and get herself purified with the *Pañchagavya.* (277)

[In case of] women, touching each other while in menses, a *Bráhmana*-woman, touching one born of a *S'údra*, becomes purified by [fasting for] six nights. [This is rule when] a *Bráhmana*-woman does so willingly. (278)

If a *Bráhmana*-woman unknowingly touches them all, she should perform half the penance. This has been described as the purification for the four *Varnas.* (279)

S'ankha's deliverance is :—If a *Bráhmana* is touched by another *Bráhmana* having the leavings of food in his mouth, while taking meals or passing urine, he should bathe ; the recitation of the *Gáyatri* and performance of *Homa* are for the *Bráhmana* who is [similarly] touched by a *Kshatriya* ; when by a *Vais'sya*, he should perform a *Nakta-Vrata* (abstention from food during the

night); and fasting [is for him, if similarly touched by] a *S'údra.* (280—281)

A cobbler, a washerman, one making articles of bamboo, a fisherman and an actor,—having touched all these out of stupefaction, a twice-born person should, being self-restrained, rinse his mouth. (282)

By being touched by these, a twice-born person should drink water for one night; by being touched by them, having the leavings of food in their mouth, he should [fast] for three nights and get himself purified by drinking clarified butter. (283)

The *Brâhmaṇa*, who goes under the shadow of a *S'wapâka*, should bathe and get himself purified by drinking clarified butter. (284)

A twice-born person, against whom a charge is laid, should perform the penance for Brahmanicide in the forest, or fast for a month or perform a *Chândrâyaṇa.* (285)

When a false accusation is made, [one should] perform the penance for the destruction of an embryo. Fasting for twelve days, he should get himself purified by a *Parâka.* (286)

By killing a deceitful *Brâhmaṇa*, one should perform the penance for killing a *S'údra.* A qualified person, having killed one who is shorn of accomplishments, should perform a *Paraka.* (287)

If a man, sullied with a minor sin, breathes his last, the person, who performs the funeral rite for him, should perform two *Prâjâpatyas.* (288)

If a twice-born person, while taking meals, touches [another] out of excessive love, he should perform the *Nakta* (night-fasting) for three nights; and if not out of love, he should fast [for three nights]. (289)

By eating the residue of the food taken by a cat, crow, dog, or a mungoose, or a food contaminated by hairs or by insects, one should drink the highly powerful decoction of *Brahmí*-leaves. (290)

By willingly getting upon a conveyance drawn by camels or asses, or by bathing in a nude state, a *Vipra*, should become purified with the *Pránáyáma*. (291)

[When one], having suppressed the vital airs, recites the *Gâyatrí* thrice with the *Vyahṛiti-Praṇava*, and the *Mantram*-"*A'pojyotiḥ*, it is called *Pránâyáma*. (292)

In *Pañchagavya*, one must put one portion of dung; twice, urine; fourfold, clarified butter and milk; and eight times curd, of a cow. (293)

A *S'údra* who takes the *Pañchagavya* and a *Bráhmaṇa* who drinks spirituous liquors are equally guilty. They live in hell for good. (294)

The milk of a she-goat, of a cow, or of a she-buffaloe which eat unholy things (excreta, etc.), [should never be used] in *Havya* and *Kavya*; and cowdung [of such a cow] should never be used for paste. (295)

The milk of those that have more or less udders, as well as that of those which drink milk from the udders [of other kine] must never be offered to the Celestials; even though offered, it remains *A'huta* [unaccepted, *i.e.*, like that which has not been offered at all]. (296)

By taking food at the rite of depositing the Sacred Fire, in a *Soma-Yajña* (Moon-Plant Sacrifice), at the rite of *Simantonnayana*, at a *S'ráddha* consequent on a birth, and at the first *S'ráddha*, one should perform a *Chândrâyaṇa*. (297)

A *Kshatriya's* food destroys energy, and a *S'údra's* food destroys *Brahma*-vigour. He, who partakes of his daughter's food, eats the dirt of the earth. (298)

If one's own daughter does not give birth to a child, the father should not take his meals at her house. He who takes food out of love, goes to the *Puya*-Hell. (299)

One informed of the esoteric meaning of all the Scriptures, who having studied the four *Védas*, takes his meals in a *Kshatriya's* house, is born as a virmin in excreta. (300)

The departed Manes, of a twice-born person, who, except in a calamity, takes food at the first *S'raddha*, at that taking place in the third fortnight, at a six-monthly, monthly, or at an annual *S'ráddha*, become degraded. (301)

[By taking food] at the first *S'ráddha*, [one should perform] a *Chándráyaṇa;* at a monthly, a *Paraka*; at a third fortnightly, an *Atikrichhraḥ;* at a six-monthly, a *Krichhraḥ*; at an annual, a *Padakrichhraḥ*; and at the next annual, [he should fast] for a day. (302)

The departed Manes, of the twice-born person, who, without observing *Brahmacharyya*, takes his food in monthly *S'ráddhas*, *Parva-S'ráddhas*, at a twelfth-day-*S'ráddha*, in a third-fortnightly, or at an annual *S'ráddha*, fall down, even if when stationed in the region of Brahmá. (303)

By fasting for a day, when taking food in a *S'ráddha* which should be performed on the eleventh day; and for three days when taking food prepared by many persons collectively;—a *Vipra*, duly reciting the *Mantram*- "*Kushmaṇḍa*," should offer clarified butter to the Fire. (304)

By taking the food of that wicked-souled wight in whose house twice-born persons do not take meals either in a fortnight or in a month, a twice-born person should perform a *Chándráyaṇa*. (305)

The house, which does not respond with Vedic recitation, which is not adorned with kine, and which is not filled with children, is like a cremation-ground. (306)

The place, where many people, even when laughing, do not speak of any thing else but religion, is, even when without any Religious Code, religious and therefore holy, according to the *Smriti*. (307)

He, who unknowingly salutes a lowcaste person, should immediately bathe and get [himself] purified by taking clarified butter. (308)

If, when ready for bathing, a twice-born person takes his meal or drinks water, he should, after bathing and being self-restrained, recite the *Gáyatri* for eight thousand times. (309)

To cleanse the teeth with a finger, to eat unmixed salt, and to eat earth is equally sinful like eating beef. (310)

[To live under] the shade of a *Kapithva*-tree during the day, [to take] curd in the night, [to live] under the shade of a *Sami*-tree, to use a cotton-reed for cleaning the teeth, robs even *Vishnu's* prosperity. (311)

The Sun [when seen at the rising], the wind [of the cremation ground], the water on the finger-nails, the water in a pitcher touched by a cloth at the time of bathing, the dust of a broomstick, and water sprinkling from the hairs, destroy the virtue acquired in the day. (312)

He, who is covered with the broomstick dust and the water sprinkling from hairs, [both] originating from a temple, is [said to be] sprinkled with the *Ganges*-water. (313)

The earth, in an anthill, in the hole of a mouse, in the water, in the cremation-ground, at the root of a tree, in a temple, and that dug by bulls, should always

be discarded by learned persons seeking their well-being. (314)

Earth freed from pebbles and stones, should be collected from a holy place. (315)

[While passing] excreta, [holding] sexual intercourse, [making] *Homa*, cleansing the teeth, bathing, taking meals, and making adorations, one should always abstain from speaking at all. (316)

He,—who, always abstaining from speech, takes his meals for full one year,—lives gloriously in the celestial region for a thousand *Koti Yugas*. (317)

Placing the feet on the seat and binding the waist and knee-joints with a piece of cloth (*Proud'apâda*), one should not bathe, make gifts, recite the *Gâyatrí*, perform *Homa*, take meals, adore the Deities, study the *Védas* and offer oblations to the departed Manes. (318)

He,—who, having killed a leading *Brâhmaṇa*, gives away his all,—reaps the fruit of destroying a fœtus after having killed all creatures. (319)

To make gifts is known as necessary on the occasion of an eclipse, a marriage, the last day of a month and at the delivery of a woman. It is therefore better [to make gifts] even in the night. (320)

He, who gives away a sacred thread of silk, cotton, or *patta* (woven silk), wins the fruit of making a gift of a cloth. (321)

One should, with reverence and due rite, give away a belmetal vessel, beautified and filled with clarified butter. [By it,] he wins the fruit of an *Agnistoma*. (322)

He, who gives away a pair of excellent sandals at the time of a *S'râddha*, even when wending another (*i.e.*, improper) way, wins the fruit of giving away boiled rice. (323)

The person, who attentively makes a gift of an oil-vessel completely filled, forsooth, goes to the celestial region ; there is no doubt in it. (324)

He, who gives food during famine ; he, who gives gold in a prosperous time ; and he, who gives water in a forest [where there is no water], fares gloriously in the celestial region. (325)

A cow is known, in the *Smriti*, as the earth, so long she gives birth, half-way, to a young one. By him, who gives away such a cow, the earth is made a gift of. (326)

The fires are gratified with clarified butter ; and the departed Manes, with oblations ; and all the Celestials are adored by him, who gives food daily to the kine. (327)

All the sins, inherited by one, from birth, from father and mother, are all, forsooth, speedily dissipated by the gifts of food and cloth. (328)

He, who gives away a black antelope-skin with all the necessary ingredients, rescues, from hell, a hundred generations. (329)

The Sun, Varuṇa, Vishṇu Brahmá, Soma, Fire, and the Divine Wielder of the Trident (S'iva), welcome the giver of lands. (330)

With the expiration of a hundred years [enjoyment in the celestial region], only an atom of sands, collected in heaps reaching the region of the *Saptarshi*, is destroyed.* (331)

No deterioration [of piety] is seen in him who gives away a maiden-daughter [in marriage], and in him who gives life in a disease. These three gifts bear equal fruits. (332)

The gift of learning is superior to all these gifts.

* The meaning is that there is no end of his enjoying the piety so acquired.

One, who gives it with an end in view to a non-deceitful *Bráhmaṇa* and to one's own kinsmen headed by the son, attains to the celestial region; and if disinterestedly, to emancipation. (333)

If a person seeks his own well-being, he should make gifts unto a *Bráhmaṇa*, well-read in the *Vêdas*, versed in all the Scriptures, devoted to parents, knowing his wife in the time of Ritu, (*i.e.*, immediately after the menstrual period), endued with good character and conduct, and given to bathing in the morning. (334—335)

Leaving aside learned *Bráhmaṇás*, one should not make any gifts to any other person. I have neither seen nor heard of such a course. (336)

I shall now describe the twice-born persons, who are worthy to take part in a *S'ráddha*;—by making gifts to whom the departed Manes live [in the celestial region] eternally; and [also] those, a gift unto whom becomes profitless. (337)

One should never feed these at a *S'ráddha*[:—one who is short of limbs; one who is diseased; one who does not study the *S'ruti* and the *Smṛiti*; and one who always speaks the untruth. (338)

[One should not feed] a hurtful person, a deceitful person; one who hiding his ownself learns the *Véda*; one who is a servant; one who is tawny-coloured; a deaf; one suffering from white leprosy; one who is diseased; one who has a bad skin; one who has withered hairs; one who suffers from jaundice; one who wears matted locks; one who carries a load; one who is angry; one who has taken two wives; and one who has married a *Vṛiskalí*. (339—340)

He, who creates dissensions; he who injures man

one who is short of limbs; or one who has an extra limb;—these should also be excluded. (341)

One who eats too much; one who has a poorly grave face; he who is egoistic; and one who is gifted with wicked intellect;—neither should any be ever given to, nor should any be ever accepted from any of these. (342)

He who contaminates a row by physical deformities but is well-read in the *Védas,* is not blameable, as Yama has said, and is the sanctifier of the row. (343)

The *S'ruti* and the *Smriti* are described as the two eyes of the *Vipras.* One who is deficient in either of the two, is described as the one-eyed; and one who is deficient in the both, as stone-blind. (344)

ATRI has said:

"That wretch of a blind man, who has no [knowledge of] the *S'ruti* or of the *Smriti,* who has no character, no family, should not be given any present at a *S'ráddha.* (345)

Therefore the Brahmanahood (*i.e.,* the status and dignity) of a *Brâhmaṇa* [is encompassed] by both the *Védas* and the *Dharma-S'ástras*; and not by the *Védas* only. The divine Atri has said so. (346)

He,—who, endued with eyes stationed in *yoga,* places the forepart of his foot (*i.e.,* wends good ways), and observes the regulations and restrictions established by human usage, the *Dharma-S'ástras,* the *Védas* and the *Rishis,*—is, indeed, one endued with most excellent vision and a master of all the *S'ástras.* (347)

One should feed at a *S'ráddha,* one who observes religious vows, is born in a good family and is always devoted to the *S'ruti* and the *Smriti.* [By it, the residence] of the departed Manes [becomes] eternal [in the eternal region]. (348)

As long as [such *Vipras*] take morsels of food [offered] to the effulgent departed Manes, the father, grandfather and the great-grandfather, even when stationed in hell, become liberated and repair to the celestial region. Therefore, one should examine carefully the *Brâhmaṇâs* at the time of a *S'râddha*. (349—350)

A twice-born person, hearing his father dead, who does not perform the *S'râddha* at the every wane of the Moon (*i.e.*, *Amâvasyâ*) is required to perform a penance. (351)

Wealth, sons, and the family of the householder, who does not perform the *S'râddha* when the Moon is in conjunction with the *Kanyâ* (the sixth sign of the zodiac, *i.e.*, in the dark-fortnight of the month of *A's'vin*), become destroyed by the sighs of the Manes. (352)

When the Sun is in the *Kanyâ*, the departed Manes get good sons. The region of the dead remains always empty till the seeing of the *Vṛis'chika* (the sign *Scorpio*, *i.e.*, till the *Amâvasyâ* of the month of *A's'vin*). (353)

Thereupon, if, at the advent of the *Vṛis'chika* (*i.e.*, on the *Amâvasyâ*), the departed Manes become disappointed [for the non-performance of the *S'râddha*], they, imprecating a highly dreadful curse on the son, brother, daughter's son, or son's son, return to their own habitations. (354)

Those, who are devoted to the rites for the departed Manes, attain to the most excellent condition. (355)

As fire exists in all [pieces of] wood [in an invisible form but is manifested] by friction, so virtue is, forsooth, visible by gifts made at a *S'râddha*. (356)

To make gifts at a *S'râddha* is undoubtedly equal to the understanding of the meaning of all the scrip-

tures, bathing at the sacred places and the fruit of all the scriptures. (357)

Like the Sun freed from all clouds, like the Moon released from Ráhu, one,—laden with all sins and minor sins,—does undoubtedly, freed from all sins, get over all miseries and attains, himself, to all sorts of felicity. (358—359)

Of all gifts, that made at a *S'ráddha* is superior. The gift [made] at a *S'ráddha* is [the instrument of] purification, when sin equal to [the Mount] Meru [in height] is committed. By performing a *S'ráddha*, one reigns supreme in the celestial region. (360)

A *Bráhmaṇa's* boiled rice is ambrosia; that of a *Kshatriya* is known, in the *Smṛiti*, as milk; that of a *Vais'ya* is simple food; and that of a *S'údra* is blood. (361)

All this has been described by me at the time of a *S'ráddha* [at a rite for] the *Vais'wadévás*, at the *Homa*, at the adoration of a Deity and at the recitation. (362)

Because the boiled rice of a *Vipra* is sanctified by the R*ig*-, *Yajush*-, and the *Sáma*-, (*Mantram*), it is ambrosia; because a *Kshatryia's* boiled rice is subject to the dominations of laws and acquired by fair ways and religious rites, it is called milk; and a *Vais'ya's* boiled rice is called so, because [it is acquired] by tending cattle. (363)

In the *Smṛiti*, there are ten classifications of *Vipras*, *viz.*, a *Déva*, an ascetic, a twice-born one, a king, a *Vais'ya*, a *S'údra*, a *Nisháda*, a beast, *Mlechchha* and a *Chaṇdála*. (364)

One who performs [both the morning and evening] adorations, the sacred bath, the recitation of the *Gáyatrí*, the *Homa*, the daily adoration of the Deities,

and who receives guests and worships the *Vais'wadévas*, is called a *Déva-Brâhmaṇa*. (365)

A *Vipra*, who lives on vegetables, leaves, roots and fruits, always lives in the forest, and always performs a *S'râddha*, is called a *Muni*. (366)

He, who daily studies the *Védânta*, gives up companionship, and discusses the *Sâṅkhya-Yoga*, is called a *Dwija*. (367)

That *Vipra*, who, in the very beginning of a battle and before all, strikes all holders of bow with weapons and defeats [them],—is called a *Kshtra*. (368)

That *Vipra*, who is given to agriculture, who tends kine, and who drives a trade, is called a *Vais'ya*. (369)

That *Vipra*, who sells shell-lac, salt, saffron, milk, clarified butter, honey, or meat, is called a *S'údra*. (370)

A *Vipra*, who is a thief or a robber, or who is ever prone to give bad advice or give vent to harsh words, and who is always fond of fish and flesh, is called a *Nishâda*. (371)

A *Vipra* who does not know the true nature and being of *Brahmaṇ* but is always proud of his sacrificial thread, is for that sin called a *Pasu* (beast). (372)

A *Vipra*, who unhesitatingly obstructs [the use of] tanks, wells, watery expanses, pleasure-grounds and lakes, is called a *Mlechchha*. (373)

A *Vipra*, who is devoid of all religious rites, is ignorant, innocent of all forms of religions and is cruel to all creatures, is called a *Chaṇḍâla*. (374)

These, failing to understand the *Védas*, study the *Dharma-S'âstras*; those, failing to master the *Dharma-S'âstras*, study the *Purâṇas*; those, failing to acquire proficiency in the *Purâṇas*, betake to agriculture; and

those, failing in it, become *Bhâgavatas* (deceitful followers of Vishnu.) (375)

The astrologers (*i.e.*, who live by astrological calculations); the followers of the *Atharvan*; and those, who recite the *Purânas*, without understanding their meaning;—should never be invited at a *S'râddha*, sacrifice and at the distribution of great gifts. (376)

[In doing so,] a *S'râddha* for the Manes, becomes dreadful, a gift becomes fruitless, and a sacrifice becomes profitless; therefore, one should always shun them. (377)

The four [classes of] *Vipras*, who sell sheep, who are painters, who are physicians, and who read the positions of stars, should never be adored, even if they are equal to *Vrihaspati* in learning. (378)

The panegyrists, the flatterers, cheats, those who act harshly, and those who are avaricious,—these five *Brâhmanas* should never be adored, even if they are equal to *Vrihaspati* in learning. (379)

A maiden, who is bought, should never be taken as a wife; the sons, begotten on her, are not qualified to offer funeral cakes to their departed Manes. (380)

Even when pierced with arrows in all his eight limbs, if a twice-born person drinks water with his palm, it is tantamount to the drinking of spirituous liquor or to the taking of beef. (381)

By washing the feet of *Brâhmanâs* [lying] with thighs upraised, one lives like a *Chandâla* (*i.e.*, in an impure state) till he immerses himself in the Ganges. (382)

The touching of the shades of lamps, beds, and seats, of the cotton-wood intended for cleansing the teeth, and of the dust raised by a goat,—robs even the prosperity of S'akra. (383)

[To bathe] in a well, is ten times more [meritorious] than [bathing] in the house; [to bathe] on the bank is ten times more [meritorious] than [bathing] in a well; [to bathe] in a river is ten times more [meritorious] than [bathing] on a bank. There is no enumeration [of virtues in bathing in] the Ganges. (384)

The current water is for a *Brâhmana*; that of a tank, is for a *Kshatriya*; that of a well or a pond, is for a *Vais'ya*; that of a pitcher, is for a *S'údra.* (385)

On the demise of a great Guru (*i.e.*, father or mother), one should not, for a year, bathe at a sacred place, make great gifts and oblations of sesame to others. (386)

[In that year,] one should perform the *S'râddha* at the Ganges, at Gayá, on the day of death and on the *Amâvasyâ*-day; and offer the *Maghá-pindas*, avoiding [the performance of] other [*S'ráddhas.*] (387)

Clarified butter, oil, milk and curd,—these four are the main ingredients of *A'jya* (offering of clarified butter); these should not be discarded even when offered. (388)

Having listened to these religious injunctions described by Atri himself, those *Rishis*, devoted to religious observances, again spoke to that high-souled one as follows:— (389)

Those, who would steadfastly follow these religious injunctions, shall attain to the celestial region after acquiring fame in this world. (390)

One, seeking learning, would obtain learning; one, desiring wealth, would get wealth; one, longing for a long life, would acquire longevity; and one, wishing for prosperity, would win great prosperity. (391)

THE END.

SAMVARTA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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[*Samvarta Saṁhitâ.*]

SAMVARTA SAMHITA.

HAVING approached Samvarta, seated alone, well-versed in Spiritual Science, the *R*ishis, desirous of [listening to] religion (*i.e.*, religious institutes) asked, saying,—"O lord, we wish to listen to rites capable of securing spiritual well-being. O foremost of the twice-born, duly describe, unto us, religion, discriminating what is good and what is bad. (1—2)

All [the *R*ishis] headed by Vámadéva put this question to that highly effulgent [*R*ishi]. He, of a delighted mind, replied to all those Munins, saying,—"Hear." (3)

The country, where a black antelope always ranges of its own accord, is to be known as a religious place fit for the performance of religious rites for the twice-born. (4)

Being invested with the sacred thread, a Vipra should always do good unto his preceptor. A Brahmachárin should renounce garlands, scents, honey and meat. (5)

He should duly perform the *Sandhyá*-adoration in the morning when the stars [are still visible], and the evening-adoration when the sun is half-set and the *A'ditya* (Sun) is still in the western sky. (6)

Standing up a Brahmachárin, being self-restrained, should perform the first part of the recitation [of the *Gáyatrí*]. And being seated, he should steadfastly perform the after-portion of the recitation. (7)

Therefore an intelligent [Brahmachárin] should perform the *Homa* at both the times ; thereupon, he should study [the Védás], looking at the face of his preceptor. (8)

He should first recite the *Pranava*, then the *Vyáhriti*, and then the *Gáyatrí* from the beginning to the end, and then commence the study of the Védás. (9)

Placing the two hands firmly on the two thighs, with the permission of the preceptor he should begin his course. He should not have his mind strayed away [to any other subject]. (10)

A Brahmachárin, observant of the vow, should always beg alms [both] in the morning and evening. Having dedicated it to the preceptor, he should, in a purified state and restraining his speech, take his meals with his face directed towards the east. (11)

To take meals in the morning and evening is sanctioned in the *S'ruti* for the twice-born ones. No food should be taken in the interval. The regulation, [in this] is equal to that of the *Agnihotra*. (12)

After rinsing his mouth, a twice-born person should take his meals, and wash his mouth after taking food. He, who takes food without performing the *A'chamanam*, is required to perform an expiation. (13)

A twice-born person, who drinks or eats without performing the *A'chamanam*, should be purified by reciting the *Gáyatrí* for a hundred-and-eight times. (14)

A twice-born, who stands without washing his feet, or who performs the *A'chamanam* without binding the tuft of his hair on the crown or without putting on his sacred thread, is impure. (15)

With the sacred thread on and the face directed towards the north, one may perform the *A'chamanam* with the *Bráhma-Tirtha*; or, a twice-born person may, with the sacred thread on, restraining his speech and facing the east, perform it daily in a purified state. (16)

In the water, one should perform the *A'chamanam* by standing. Eternal purification [is also effected] by performing the *A'chamanam* on the ground. By performing the *A'chamanam* both in water and on the earth, one attains to purification. (17)

One should purify one's hands up to the wrist; and the feet, with water; without making any sound, one should perform the *A'chamanam* thrice, or four times with water, not hot, having its own colour, taste and smell, without any froth and reaching up to the heart. Rubbing his mouth twice, he should touch the twelve limbs. (18—19)

After bathing, drinking, eating or touching [an impure object], O ye leading twice-born ones, a Vipra, by performing the *A'chamanam*, according to this regulation, attains to purification. (20)

A S'údra becomes purified [by touching the twelve limbs] with his hand; a Vais'ya, with water [touching merely] the teeth. And a Kshatriya, by performing the *A'chamanam* with water reaching the throat, attains to purification. (21)

[By performing it,] being seated on a seat, or when sitting on his hams with a cloth girt round the legs and knees, or with one foot placed above another, one never attains to purification. (22)

If one fails to perform religious meditation, or evening-adoration, or to offer oblations to the Fire, he should, after bathing and being restrained, recite the *Gáyatri* for a thousand-and-eight times. (23)

A Brahmachárin, who eats boiled rice of a person suffering from the impurity of birth, or that at the first *Sr'áddha*, or that at the monthly [*S'ráddha*], should get himself purified [by fasting] for three nights. (24)

A Brahmachárin,—who, being stricken with lust knows a woman,—should, being observant of regulations, perform one most distressing penance of *Prájápatya*. (25)

If a Brahmachárin happens to take somehow honey or meat, he should, after performing the *Prâjâpatya*, be purified by a *Mounji-Homa*. (26)

On a *Parva*-day, a Brahmachárin should dedicate cakes and offer oblations of clarified butter to the Fire with the Mantrams of *S'ákala-Homa*. (27)

A Brahmachárin, who knowingly discharges his seminal fluid, should perform the expiation consequent on the breach of the vow; and if unwillingly, he should be purified by bathing. (28)

He should, then, after roving about for alms, be at his ease [again]; for the semen is like unto one's own self. He, who takes food without taking his bath, should recite the *Gâyatri* for one hundred and eight times. (29)

He, who takes his food or drink from a S'údra's hands, should get himself purified with the *Pañchagavya* after fasting for a day and night. (30)

Having taken boiled rice, that is dry, or rotten, or that partaken of by another or contaminated with hairs, one should get himself purified with the *Pañchagavya* after fasting for a day and night. (31)

By taking food in a vessel belonging to a S'údra or in a broken plate, one should get himself purified with the *Pañchagavya* after fasting for a day and night. (32)

If a Brahmachárin, on any occasion, sleeps during the day in a healthy state, he should, after bathing and adoring the Sun, recite the *Gáyatri* for one hundred and eight times. (33)

Thus is described the duty of those living in the first A's'rama or order. By following it, one attains to the most excellent condition. (34)

Thereupon commanded by the preceptor, a twice-born person should espouse, according to the Bráhma form of marriage, a maiden, belonging to the same caste, born in a great family, endued with all good marks and possessed of character and beauty. A twice-born person should, daily and duly, perform the five sacrifices. A Vipra, seeking his well-being, should, under no circumstances, abandon them. One should, [however,] always abandon them [in an impurity consequent] on birth and death. (35—37)

A Vipra, [on the occasion of a birth or death] should refrain, for ten days, from making gifts or studying the Védás. A Kshatriya is purified in twelve days; a Vaís'ya in fifteen days; and a S'údra in a month. Such is the deliverance of Samvarta. (38)

[After cremation,] water should be offered, after bath, to the deceased by those born in the same family on the first, third, seventh and the ninth day. (39)

On the fourth day, one (*i.e.*, the chief mourner) should deposit [the bones of the departed] along with all persons born in the same family. Thereupon after the depositing of the bones, the touching of the limbs of [the chief mourner] is laid down. (40)

On the fourth day, a Bráhmaṇa's [limbs should be touched]; on the sixth, a Kshatriya's; and on the eighth, and the tenth, a Vaisya's and S'údra's [limbs should be respectively touched.] (41)

Similarly regulations about [the impurity of] birth have been laid down by the learned. Refraining from

adoring the Vais'wadévás [the Bráhmaṇás] become purified in ten nights. (42)

To bathe with the raiment on, is laid down for the father on the birth of a son. A mother becomes purified in ten days. The touching of the father [is sanctioned after] bath. (43)

There (*i.e.*, during the period of impurity) *Homa* may be performed with dry food and fruits; but one should never perform any rite of the five sacrifices [in a period of impurity consequent] on birth and death. (44)

After the tenth day a Vipra, conversant with Religious Institutes, should make a full study [of the Védás]; [and] auspicious gifts, destructive of inauspiciousness, should be duly made. (45)

What is most pleasant unto the dwellers of the [three] regions, what is most sought for by a householder, should be given unto an accomplished [Bráhmaṇa by one,] desiring for un-ending [fruits]. (46)

By giving unto a great Vipra, various sorts of articles, profuse riches and gems born in an ocean, a person, shorn of sins, attains to great prosperity. (47)

The person, who, being conversant with Religious Institutes, gives away scents, ornaments and garlands, enjoys always scents and remains happy wherever he is born. (48)

A gift, that is made with reverence to a person who is well-read in the Védás and born in a good family, yields a great fruit. (49)

Having invited a Vipra, possessed of character, knowledge of the *S'ruti* and good birth, a pure and highly learned person should adore him with *Havya* and *Kavya*. (50)

Various articles, yielding juice and kindling desire [for possession], should be made a gift of by one seeking his own well-being and desiring for eternal residence in the celestial region. (51)

One, who makes gift of a cloth, puts on a good cloth [in the next birth]; the giver of silver [attains to] beauty; a man, who gives away gold, gets a long life and energy. (52)

By giving [promise of] fearlessness unto creatures one comes by all desired for objects, attains to longivity and becomes happy. (53)

The giver of corns and water and that of clarified butter, enjoy happiness. Having made gifts of ornaments decorating [the person of a Bráhmaṇa] one attains to the fruits thereof (*i.e.*, comes by ornaments in the next birth). (54)

By giving, unto a Vipra, fruits, roots, various vegetables and sweet-scented flowers, one is born as a learned person. (55)

A discriminating person, who gives betel-leaves unto the Bráhmaṇás, is born [in another birth] as an intelligent, lucky, wise, and handsome person. (56)

By making presents of sandals, shoes, umbrellas, bedsteads, seats and various vehicles, one attains to a divine position. (57)

He, who with great care makes gifts of fire and profuse fuels in winter, attains to fiery effulgence of the body, wisdom, beauty and good luck. (58)

By giving medicine, oil and food for curing the ailments of the diseased, one becomes freed from diseases, happy and long-lived (in another birth). (59)

He, who gives fuels unto the Vipras at the advent of the winter, daily winning victories in battle and

being possessed of prosperity, shines with effulgence [in his next birth]. (60)

He, who, decorating a maiden with ornaments, gives her, unto a becoming bridegroom, according to the Bráhma mode of marriage, enjoys extraordinary prosperity by the virtue of the giving away of the maiden, acquires the applause of the pious, and attains to un-ending fame. (61—62)

Having given away [a maiden], sanctified with *Homa-Mantrams*, a person attains the fruits of hundreds of *Jotisthoma*-Sacrifice. (63)

Having given away a maiden-daughter, decorated with ornaments, clothes and seats a father attains to the celestial region and is adored of the *Suras* (celestials). (64)

The Moon enjoys a maiden when hairs grow on her person; seeing the menstrual blood the Gandharvas [enjoy her]; and seeing her rising breasts, the Fire. (65)

[A maiden] eight years [old] becomes a *Gouri*; one of nine years a *Rohini*; ond of ten years, a *Kanyá* (maiden); and after that, a *Rajasvalá* (a woman in menses). (66)

By seeing a maiden in menses, her mother, father and eldest brother—these three go to hell. (67)

Therefore one should espouse a maiden before she has menstryated; the marriage of an eight years old maiden is most preferrable. (68)

A learned person, who makes a gift of oil, seats and water for washing feet, becomes always of a delighted mind and happy in this world. (69)

He,—who gives away, according to his power, after decorating them, two bulls, endued with good marks,

capable of carrying carts and accompanied with a plough,—lives, having his soul purged off of all sins and secured all desired-for objects, in the celestial region for years equalling their downs in number. (70—71)

He,—who gives away, unto a twice-person, a milch-cow, after decorating her with belmetal bells and a cloth,—becomes glorified in the celestial region. (72)

By giving, unto a Bráhmaṇa, who has mastered the Védás, fertile lands and a young cow, one becomes glorified in the celestial region. (73)

The first offspring of the Fire is gold; Vishṇu's offspring is the earth; and kine are the daughters of the Sun. By him, who makes gifts of gold, earth and kine, three regions are given away. (74)

A man lives gloriously in the celestial region for years equalling the number of fruits and vegetables dedicated [by him]. (75)

The fruit, of all sorts of gifts, follows one birth; but the fruit, of the gift of gold, earth and of an eight years old maiden, follows seven births. (76)

That man,—who makes gift of a good-natured milch-cow with a calf, having its horns bedecked with silver or gold, covered with a cloth, and freed from any disease,—repairing to the celestial region, lives near Brahmá for so many thousand years as are the downs of the cow and the calf. (77—78)

He,—who, according to the regulation mentioned before, makes gift of a sound bull,—reaps fruits ten times more than what is got by the gift of a cow [only]. (79)

The giver of water, being freed from thirst for all objects, attains to incomparable gratification; the giver of boiled rice, being gratified with all objects, enjoys happiness. (80)

Of all gifts that of boiled rice, is considered as the highest in the *Smriti*; his life (*i.e.*, the giver's) becomes more fruitful than those of all creatures. (81)

Since the Lord [Brahmá] creates, in every cycle, all creatures from boiled rice, therefore there has never been nor shall there ever be any gift higher than that of boiled rice. (82)

There is no gift superior to that of boiled rice, for from boiled rice all creatures, forsooth, originate and live. (83)

By giving, in order, unto a Vipra superior in accomplishments, earth, cowdung, *Kus'á*-reed and the sacrificial thread, one is born in a great family. (84)

He, who makes gifts of scents for the mouth and wood for cleaning the teeth, becomes endued with pure fragrance and expert in speech. (85)

He,—who gives, unto a Vipra, water for washing the feet, generative organ and the anus,—becomes always of purified understanding. (86)

He,—who gives, unto the diseased, medicine, food suited to ailments, oily substances, those for rubbing the body, and protection,—becomes freed from all sorts of diseases. (87)

By giving away molasses, sugar-cane juice, salt, curries, and sweet-scented drinks, one becomes greatly happy. (88)

The virtue, [acquired] by various gifts, has thus been completely described; by the virtue of the gift of learning, one lives gloriously in the region of Brahmá. (89)

The Vipras,—who give boiled rice unto one another, who adore one another and who accept presents from one another,—save [themselves mutually] and are saved. (90)

By an intelligent person, seeking his own well-being, these gifts and others should be made specially unto the poor, the blind and other distressed persons. (91)

The person, who gets the hairs shaved and the nails pared of the Brahmachárins and Yatins, is born possessed of excellent eyes. (92)

The man,—who places lamps in temples, in the houses of the twice-born, at the crossing of four roads,—is born endued with intellect, discriminating knowledge and excellent eyes. (93)

A person,—by making gifts of sesame, according to his might in the daily and occasional rites, as well as in those undertaken with a particular motive,—is born possessed of children, animals and wealth. (94)

A Vipra, who, being solicited, gives away grass, wood, etc., as asked for, reaps fruits equal to that of the gift of a cow. (95)

A man, who being engaged in maintaining his own wife, commits culpable deeds, but knows her in the time of *Ritu*, comes by a most excellent condition. (96)

Living in the house, a Vipra, after [performing the duties of] the second order, should, on his flesh being loosened and hairs growing grey, resort to the third order. (97)

Taking his own wife, desirous of following him, and the sacred Fire, a wise man should repair to the forest and must not abandon the *Homa*-[Fire] (there.) (98)

He should duly, with forest-grown fruits, offer cakes [to the Celestials and the departed Manes]; and he should give alms, consisting of vegetables, fruits and roots, unto the mendicants. (99)

Offering oblations to the Fire, he should daily study,

[the *Védás*]; [and] on every *Parba*-day, he should perform the *Ishti* and the *Párvaṇa* rites. (100)

Thus living in the forest and being informed of regulations about all objects, he should, after finishing the *Homa*-rites and restraining his senses absolutely, resort to the fourth order. (101)

By placing the sacred Fire within himself, a twice-born person should adopt the life of mendicancy (*i.e.*, of a *Bhikshu*). He should be given to the study of the *Véda* and be devoted to spiritual science. (102)

By begging eight, seven, or five, morsels of food and washing them all with water, that Muni, being self-controlled, should partake of them. (103)

After taking his meals, a Vipra should live alone in a solitary forest; and, controlling his mind, body and speech, should meditate on [the Para-Brahma.] (104)

He should not seek death or life; so long as the lease of life exists, he should await the appointed hour. (105)

Thus serving the [four] orders, a twice-born person, who has conquered anger and the senses and who has learnt the *Veda-S'ástra,* attains to the region of Brahmá. (106)

The regulations, of all the *A'sramas*, have thus been described as a side-issue; I shall now duly describe the atonement for all the sins. (107).

The killer of a Bráhmaṇa, a drunkard, a stealer of gold, and one who knows his step-mother—all these are *mahápátakins* (great sinners); the fifth is one who associates with them. (108)

Clad in bark, wearing matted locks, and carrying a speical mark, the destroyer of a Bráhmaṇa should repair into a forest; and, being shorn of all desires, he should live on forest fruits. (109)

If he cannot maintain himself with the forest-produces, like a mendicant he should roam in a village; [and] being self-controlled and carrying the mark of a bedstead that man should beg alms from the four Varnas. (110)

Having taken alms, he should again return to the forest; that sinful wight, shorn of idleness, should always live in the forest. (111)

That sinful wight, who has killed a Bráhmana, should announce his crime and perform the penance for twelve years according to this regulation. (112)

Having controlled all the senses [and] being devoted to the well-being of all creatures, one, after performing the atonement for Brahmanicide, would be freed from the sin. (113)

Hereafter, O ye Vipras, I shall describe, unto ye, who are desirous of hearing, the means of expiation, laid down by the *Veda-S'ástra*, for the drinker of spirituous liquors. (114)

Goudi,* *Paishthi*,† as well as *Mádhví*‡ are known as the three sorts of spirituous liquor; the one is as sinful as are the others; they should never be drunk of by the twice-born. (115)

The drinker of spirituous liquors, who wishes to be freed from the sin, should drink *Surá* (wine) after having heated it, or the urine of a cow of the colour of fire; or, he should eat cowdung of a similar colour. (116)

[Or, he should drink] heated clarified butter or similar milk; or, freed from all desires, he should live on particles of rice. (117)

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* Spirit distilled from molasses.

† Spirit distilled from rotten rice.

‡ Spirit distilled from *Mouá*-flowers.

Or, the drinker of spirituous liquor should perform three *Chándráyana*-penances. With the performance of the penance, he would be freed from the sin. (118)

Undoubtedly this is the purification for a drinker of spiritous liquor. By drinking water kept in a wine-bowl, one is required to perform the purificatory rites again. (119)

By stealing gold, a man should communicate it unto the king. Then the king, taking up a mace, should kill the thief. (120)

If that thief survives [the stroke,] he would be freed from [the sin of] theft; or, by living in a forest, being clad in bark, he should perform the penance for Brahmanicide. (121)

Or, having made a female figure with iron and heated it, he should embrace it; such is the purification for theft according to the deliverance of Samvarta. (122)

By lying on the bed of a step-mother, one should lie down on an iron bed; or, a twice-born person should perform three or four *Chándráyanas*. A penance being thus performed, he would, thereafter, be freed from the sin. (123)

If any person, stupefied by sin, associates for six or more months with these, he should perform the penance mentioned before. (124)

By associating with the *mahápátakins* (great sinners), such as the destroyer of a Bráhmana, one should, for the purification of that sin, perform the penance laid down for each [sinner respectively]. (125)

By killing a Kshatriya, one becomes purified with three *Krichchhras*; being self-restrained, he should similarly perform three *Krichchhras*. (126)

If any how one, under the influence of ignorance,

kills a Vais'ya, that man—the destroyer* of the Vais'ya, should perform a *Krichchhátikrichchhra*; (127)

By killing a S'údra, one should duly perform a *Tapta-Krichchhra*. (128)

I shall, in sooth, describe the redemption for a cow-slaughter. A person, killing a cow, should, after controlling his senses, sleep on the bare earth in a cowpen filled with kine for half-a-month. A twice-born, seeking freedom from sin, should live, in order, upon all these—*Suktu* (sour gruel), *Yávaka* (boiled barley), *Pinyáka* (sesame-paste), milk, curd and cowdung. Shorn of nails and hairs, he would be purified in half-a-month. (129—131)

Bathing thrice and following kine, a person, being self-restrained and shorn of pride, should do all these. (132)

He should, according to his might, recite daily the *Gáyatrí* and the sacred verses. Then completing his vow, he should give a most excellent feast to the Vipras. (133)

The Vipras being fed, he should give away a cow as a present. (134)

Many kine being slain [by one] either by binding or by shutting up, the penance for his purification would be double of that for [killing] a cow. (135)

If, by an accident on any occasion, one [cow] is killed by many, they should severally perform each part of the penance [laid down] for [a cow-] slaughter. (136)

If, for branding [a cow], for treating a cow, or for bringing out a dead fœtus, any calamity (*i.e.*, death) happens, there would be no sin. (137)

There is no penance for [a cow] being killed by being bound in the night, by a serpent, tiger, fire, or by any other calamity. (138)

[When a cow is killed] by being shut up, one should perform one part of the penance; when by being bound, two parts; and [when killed] for cutting off a limb, [one should perform the full penance] less by one part. (139)

By killing it with stones, sticks, rods or weapons, one should perform a complete penance for purification. (140)

By killing an elephant, a horse, a buffaloe, a camel or a monkey, one should fast for seven nights in all these [sins.] (141)

By killing a tiger, a dog, a lion, a bear or a boar, a twice-born person should perform a penance and feed the Bráhmaṇás. (142)

By killing all sorts of forest-ranging deer, one should remain fasting for three nights and recite the *Agni-Mantrams*. (143)

By killing a swan, a crow, a crane, a pigeon, a Sárasa or a Bhása, one should spend three days [in fasting.] (144)

Chakraváka (ruddy goose), Krouñcha (heron), Sáriká, parrot, Tittiri, falcon, vulture, Vuluka, pigeon, Tittibha, Jálapáda (water-fowl having a net), cuckoo, fowl,—[in the destruction] of all these birds, fasting for a day [is laid down.] (145—146)

By killing a frog, a snake, a cat, or mouse one should remain fasting for three nights [and then] feed the Bráhmaṇas. (147)

By killing boneless worms, one is purified with the *Práṇáyáma*; in killing those that have bones, a learned Vipra should make some presents. (148)

A twice-born person, who, stricken with lust, knows a *Cháṇḍala*-woman, is purified, in order, with three *Kṛichchhras* [beginning] with the *Prájápatya*. (149)

For knowing a Pukkasa-woman (the offspring of a Nishâda by a S'údra-woman), whether under the influence of lust or not, the penance of *Chândrâyana* is laid down as the highest purification in the *Smriti*. (150)

By knowing an actress, a *S'ailúshi* (a dancing girl), a washer-woman, one who makes her living by bamboo-made articles, and a cobbler-woman, one should perform a *Chándráyana*. (151)

For him the penance of *Sántapanam* becomes destructive of sin who, under the influence of lust, knows a Kshatriya-, or a Vais'ya-, woman. (152)

By knowing a S'údra-woman for a month or half-a-month, a Brâhmana would become purified in a fortnight by living on barley and the urine of a cow. (153)

By knowing [another] Brâhmana's wife, a Vipra should perform a *Prâjâpatya* ; a Kshatriya, by knowing [another] Kshatriya's wife, should perform the same penance (154)

By holding intercourse with a cow, a man should perform the penance of *Chándráyana*. (155)

By knowing a preceptor's daughter, father's sister or her daughter, one should perform the penance of *Chándráyana*. (156)

By unknowingly knowing a maternal uncle's wife, a woman of one's own family, the daughter of a maternal uncle, or a daughter-in-law, one would become purified by a *Parâka*. (157)

By knowing the wife of a paternal uncle, or a brother's wife, one should perform the penance [laid down] for knowing a step-mother. There exists no other redemption for him. (158)

By getting upon (*i.e.*, co-habiting with) one's own father's wives other than his own mother, and by

knowing any of these women, *viz.*, a sister, a maternal uncle's daughter, a step-mother's sister, that vilest of men should perform a *Taptakṛichchhra.* (159)

For that vilest of men, who knows his own mother, daughter, or his own sister no atonement has been laid down. (160)

For knowing a maiden, one should perform this (*i.e.*, the *Prâjâpatya*); in holding sexual intercourse with an animal or a harlot, *Prâjâpatya* is laid down. (161)

A twice-born person, who knows his wife's friend, a maiden, his own mother-in-law, or his wife's sister, one engaged in *Niyama*, or one observant of a religious vow, should perform an ordinary penance and give away a milch-cow. (162)

A highly distressing penance is laid down for the expiation of his sin, who co-habits with a woman in her menses, or with one who is in the family way, or with a degraded woman. (163)

By knowing a prostitute, a Brâhmaṇa should perform a *Kṛichchhra*; such is the expiation of sins according to the deliverance of Saṁvarta. (164)

By knowing another Brâhmaṇa's wife, a Brâhmaṇa would become purified by a *Kṛichchhra.* (165)

If somehow, a Brâhmaṇa-woman comes in contact with a S'údra, she should perform the penance of *Chândrâyaṇa* which is most purifying according to the *Smṛiti.* (166)

By somehow knowing a Brâhmaṇa-woman, a Kshatriya or a Vaisya would be purified in a month by living on barley and the urine of a cow. (167)

By knowing the women of Chândâlas, Pukkasas, S'wapâkas, or of other degraded castes, one of a superior caste should perform three *Chândrâyaṇas.* (168)

Listen now to the means of expiation for [other] sinners [than those mentioned above]. A wicked-minded person, who, having adopted a life of renunciation knows a woman for procreating children, should, thereafter, untiringly perform a penance, extending over six months. (169).

This is the penance for those, who after taking poison or entering into fire [for committing suicide], become dark-coloured or of variegated colour. This is also the penance, laid down in the *Smriti*, for those outcastes who vilify [chaste] women and know censurable women. (170)

[This is also] the purification for killing men; the King of the departed spirits (Yama) has said so. (171)

No tear should be shed by the good, seeking their own well-being, for those killed by kine, or for those who have committed suicide. (172)

He,—who carries the dead-body of, or cremates the same, or performs the watery rites for, any of these,—should perform the penance of *Chândrâyana*. (173)

By merely touching the dead-body (*i.e.*, not carrying or cremating the same), or by only touching its cloth, the former should perform a penance; and the latter, fast for a day. (174)

[The offering of] water and funeral cakes [and the performance of] *S'râddha* for the great sinners and for those who commit suicide, do not at all reach [them] but are stolen by the Râkshasas. (175)

No *S'râddha* should be performed by those who have been killed by the Chândâlas, acquatic animals and snakes, [as well as] for those who have been killed by the punishment [given] by the Brâhmanâs. (176)

If [before cleaning himself] after passing urine or excreta or with the leavings of food in his mouth, a twice-born person is touched by a dog, etc., he should, after bathing, recite the *Gáyatri* for a thousand times. (177)

By touching a Chândâla, an outcaste, a dead-body, a lowcaste, a woman in her menses, and a woman in a state of impurity consequent on child-birth, one should bathe with the cloth on. (178)

Bathing is laid down for him who touches an object which should not be touched [with an article in his hand]; after that *áchamanam* and sprinkling of that article with water is spoken of. (179)

The foremost of the twice-born, who, with the leavings of food in his mouth, is touched by a Chândâla or any other [degraded caste], becomes purified by living on barley and the urine of a cow for six nights. (180)

By being touched by a dog or by another woman in menses, a woman in menses should fast for the remaining days [of the menstrual period] and get herself purified by drinking clarified butter after bathing [at the end of the menstrual period]. 181)

By drinking well-water contaminated by a Chândâla's vessel, one becomes purified by living on barley and the urine of a cow for three nights. (182)

By drinking water, out of ignorance, in sacred waters, tanks and rivers polluted by the degraded castes, one becomes purified with the *Pañchagavya*. (183)

By drinking water from wine-bowls, from a place where it is distributed to travellers, and that which comes from the sky, a twice-born person, after fasting for a day and night, should take the *Pañchagavya*. (184)

By drinking water from a well contaminated by excreata and urine, twice-born persons become purified [by fasting] for three nights; *Sántapanam* is laid down, in the *Smriti*, as the expiation for drinking water from a pitcher [similarly contaminated]. (185)

[The following is] the means of purification for sullied tanks, wells and ponds. By taking out a hundred pitcherfuls of water, one should throw the *Pañchagavya* [into them]. (186)

By drinking the milk of a sheep, that of an animal whose hoof is not cloven, (as a horse, an ass, etc.,) and that of a she-camel, the foremost of the twice-born, for the purification thereof, should take barley for three nights. (187)

By taking the milk of a she-goat, that of a cow pursued by a bull for impregnating her, and that of an animal that takes excreta, one attains to purification [by fasting] for three nights. (188)

By taking excreta and urine, one should perform a *Prájápatya*; taking the food partaken of by a dog, crow or a cow, a twice-born person should [fast] for three days. (189)

By taking the food partaken of by a cat or a mouse, a twice-born person should take the *Pañchagavya*; by taking the residue of a S'údra's food one would become purified [by fasting] for three nights. (190)

By taking onion, garlic, as well as a domesticated fowl, a mushroom, and a domesticated hog, a twice-born person should perform a *Chándráyaṇa*. (191)

By taking the urine or excreta of a dog, ass, camel, monkey, jackal or a Kaṅka (bird), a man should perform the penance of *Chándráyaṇa*. (192)

By taking boiled rice, which is stale, or which is sullied by hairs or insects, or which has been seen by outcastes, a twice-born person should take the *Pañchagavya*. (193)

By taking food from the vessel of a degraded caste, or from that of a woman in menses, one would become purified, in half-a-month, by living upon barley and the urine of a cow. (194)

By taking all these interdicted food,—beef, human flesh and what is brought by the hand of a dog, one should perform a *Chândrâyaṇa.* (195)

[By taking food] at the hands of a Chândâla, a S'wâpaka or of a Pukkasa, a Vipra would become purified, in half-a-month, by living upon barley and the urine of a cow. (196)

By associating with an outcaste for a month or a half, one would become purified, in half-a-month, by living upon barley and the urine of a cow. (197)

And on every occasion when a twice-born person would think himself impure, he should perform a *Homa* with sesame and recite the *Gâyatri.* (198)

This auspicious regulation about penance has been spoken of by me. The penance, for sins not mentioned [before], should now be spoken of [by me]. (199)

Forsooth, the foremost of the twice-born would be daily freed from sins by gifts, *Homa*, recitation of the *Gâyatri*, the practice of the *Prânâyâma* and Vedic study. (200)

The gift of gold, that of a cow, and that of earth, dissipate sins [committed in this life] and those committed in pristine life. (201)

He,—who, gives unto a self controlled twice-born

person, sesame and a cow,—is freed from sins, such as Brahmanicide, etc.; there is no doubt in it. (202)

By fasting on the Full-Moon day when the month of Mâgha sets in and giving sesame unto the Brâhmaṇâs, one is freed from all [sorts of] sins. (203)

By fasting on the Full-Moon day in the month of Karttika and giving away gold, raiment and boiled-rice, a person is freed from iniquities (204)

Amâvasyâ (the last day of the dark fortnight), the twelfth day of each fortnight, the last day of a month particularly, and a Sunday,—these are the most fitting days [for performing religious rites]. (205)

Bathing, the recitation of the *Gâyatrî*, *Homa*, the feeding of the Brâhmaṇâs, fasting, and making gifts on all these days, each of these purifies a man. (206)

A learned person, after being bathed, purified, putting on a washed cloth, being of a purified soul, having controlled his senses, and resorting to the *Sâttwik* state of mind, should make gifts. (207)

For the expiation of minor sins, *Homas*, to the number of a thousand, should be performed, with seven *Vyâhṛitis*, by the twice-born ones seeking their own well-being. (208)

A twice-born person committing heinous crimes, should perform a *Laksha* (a hundred thousand) *Homa*; [and then] from the recitation of the *Gâyatrî*, [he] becomes freed from all sins. (209)

For the purification of all sins, one should, going to a forest or on the bank of a river, recite the most sacred *Gâyatrî*, the mother of the *Vêdas*. (210)

Bathing there, suppressing the vital airs, restraining his speech and being purified by three *Prâṇâyâmas*, a twice-born person should recite the *Gâyatrî*. (211)

Being clad in a pure cloth, seated on the ground and on a pure spot, and self-restrained, and by performing the *âchamanam* with a pure hand, one should begin the recitation of the *Gâyatrí*. (212)

By the recitation of the *Gâyatrí*, all the sins, both of this world and of another, are dissipated in five nights. (213)

There is no purification of iniquitous deeds superior to the *Gâyatrí*. (214)

By reciting the *Gâyatrí* accompanied with *Mahâ-Vyâhritis* and *Prânâyâma*, a Vipra becomes freed from all sins. (215)

Living on a restricted diet and being given to the well-being of all creatures, a Brahmachârin, by the recitation of one-hundred thousand *Gâyatrí*, becomes freed from all sins. (216)

By officiating as a priest for him for whom no priestly service should be rendered, by taking boiled rice of a censurable wight, one, by reciting one thousand and eight *Gâyatrí*, becomes freed [from sins]. (217)

As a snake throws off its slough, so a foremost of the twice-born, who daily studies the *Gâyatrí*, becomes freed [from his sins] in a month. (218)

A Vipra,—who being restrained and purified, always recites the *Gâyatrí*, goes, becoming like air and assuming the astral body, to the most excellent station. (219)

A twice-born person should daily recite mentally the seven *Vyâhritis*, accompanied with *Pranava*; and the *Gâyatrí*, accompanied with *S'irasâ-Mantram*. (220)

The suppression of one's own vital airs constitutes the regulation of the *Prânáyáma*. Being self-restrained, one should perform the *Prânáyáma* thrice every day. (221)

Three *Pránáyámas* being practised, any sin, that is committed by the mind, word or the body, is forthwith destroyed. (222)

He,—who reads the Rig-*Véda*, the *Yajush* with its branches, and the *Sámans* with their esoteric meanings,—becomes freed from all sins. (223)

By reciting the *Pávamáni-Súkta*, the entire *Purusha-Súkta*, and the *Pitri-Mantram* [recited by] Madhu-chchhandas, one becomes freed from all sins. (224)

By reciting the *Bráhmana-Mandala* [of the Rig-*Véda*], *Vrihat-Kathá* mentioned in the *Rudra-Súkta*, *Vámadéva-Mantram*, and the *Vrihat-Sâma*, one becomes freed from all sins. (225)

By performing the *Chândrâyana*, the highest purificatory measure for all sins, one attains to purification and the most excellent station. (226)

This most sacred *Dharma-S'ástra* (Religious Institute) was described by Samvarta. By studying it, a Bráhmana attains to the eternal abode of Brahmá. (227)

THE END.

KA'TYA'YANA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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[*Kátyáyana Samhitá.*]

KA'TYA'YANA-SAMHITA'.

CHAPTER I.

THEREUPON like unto a lamp [lighting up all objects in darkness], I shall fully point out the Regulation of all the rites mentioned, but not made clear, by Gobhila, as also of other [religious] works. (1)

Three circles of thread should be formed upwards; and three circles, downwards; thus a sacred thread becomes of three circles: then one knot should be made. (2)

That which hanging on the spinal chord and the navel reaches the waist,—such a sacrificial thread should be held (*i.e.*, worn), and not one longer or loftier than it. (3)

One must always put on the sacred thread and bind the tuft of hair on the crown: what one does without having the sacred thread on or without binding the tuft of hair on the crown, is equal to an act not done. (4)

Drinking water thrice, one should, therewith, sprinkle the mouth twice; then [one should] sprinkle with water the following places:—the face, nose, eyes, ears, navel, breast, head and the ankles. (5)

Closing the three fingers, one should touch one's face; with the thumb and the forefinger, one should touch one's nose; with the thumb and the nameless finger, the eyes and the ears [should be touched] again and again. (6)

With the smallest finger and the thumb, [one should touch] the navel; and the breast, with the palm; with all the fingers, the head; and afterwards, one should touch the arms with the tips [of all the fingers]. (7)

Where instructions about a religious rite have been delivered to a person engaged in performing them, but no limb has been mentioned, there the right hand should be known as [the one] competent for performing the rite. (8)

Where there is no rule about the quarter in the performance of, the recitation of the *Gáyatrí*, and the *Homa*, *Aindrí* (east), *Soumî* (south-east), and *Aparâjitâ* (north-east),—these three directions have been spoken [as the fittest]. (9)

Where there is no such regulation [that one should perform a rite] either standing, sitting, or bending the forepart of the body, one should do it by sitting and not by bending the forepart of the body nor by standing. (10)

Gourí, Padmá, S'achí, Médhá, Sávitrí, Vijayá, Javá, Dévaséná, Svadhá, Sváhá, Dhṛiti, Pushti, Tushti with Atmadévatá,—these *Mâtṛis* are the mothers of the *Lokas*. For performing a *Vṛiddhi*-rite (on the occasion of a marriage, etc.,) these fourteen, added by Gaṇés'a, should be adôred. (11—12)

In all religious rites, the *Mâtṛis* with the leader of the Gaṇas (Gaṇés'a) should be adored with care. They, being adored, make [the performer] worthy of adoration. (13)

Having drawn figures on white images, canvas and dried paddy, [they should be adored] with separate *Naivédyas* (articles of worship). (14)

With clarified butter, one should make seven or five

currents on the wall, neither very low nor very high, as *Vasudhârâs*. (15)

Then, being self-controlled, having recited there longevity-giving-*Mantrams*, for the purpose of *S'ânti* (peaceful completion of the rite), one should reverentially undertake a *S'râddha* for six departed Manes. (16)

Without offering oblations to the departed Manes at a *S'ráddha*, one should not perform a Vedic rite; even there the *Mâtṛis* should be adored first with care. (17)

The full complement of regulations, spoken of by Vasishtha, should be observed here without fish or meat. I shall, hereafter, describe what difference is there. (18)

CHAPTER II.

HAVING made an even number of Bráhmaṇás, invited in the morning, to take their seats on both the sides, one should, with an evenly extended palm, offer them *Kus'â*. (1)

The *Kus'ás* for a sacrifice should be of a green colour; those for *Pákayajña*, yellow; those for *Pitṛis* should be with roots; and those for *Vis'wadévás* should be of a variegated colour. (2)

Green *Kus'âs*, with leaves, dried, plain, shorn of any defect and of the measure of a cubit (*i.e.*, the distance from the elbow to the end of the closed fist), should be spread [with the *Pitṛi-Tirtha*.] (3)

When the *Kus'âs*, that are spread for offering funeral cakes, and those [spread] for offering water, are held while passing urine or excreta, they should be thrown away: so it is laid down [in the *Smṛiti*]. (4)

While performing a rite for the Deities, one should always lay down the right knee [on the ground]; and one should lay down the left knee, while performing a rite for the departed Manes. (5)

The right knee should never be laid low [in a *Vṛiddhi S'ráddha*]; in it, one should always serve the *Pitṛis* reverentially like unto the Divinities. (6)

Having made them (*i.e.*, the Bráhmaṇás) sit on the *Kus'á* offered to the *Pitṛis*, according to the following regulation, and having recited their family and name, one should offer *Arghya* to the deceased ancestors. (7)

In it, no *Apasavya* [going round a person, so as to keep the right side towards him] should be done; no *Pitṛi-Tírtha* is wished-for; the filling up of the vessels should be made with the *Daiva-Tírtha* (water). (8)

Having made, [amongst] all the pairs [of Bráhmaṇás,] the younger place his hand on that of the elder, and their *Pavitras* being placed in the foreparts of their palms, *Arghya* should be given; in it, [the *Arghya*] should not be given separately. (9)

A *Pavitra*, in each and every place, should be made of *Kus'á*-reeds, having tips and two rows of leaves and no leaves in the middle part, and should be of the size of the span of the thumb and the forefinger. (10)

This is the mark described of *Piñjalí*; this is also necessary for cleaning clarified butter. (11)

Some say that a *Kus'a-Piñjalí* should be made of dried or withered blossoms or of fresh raw-blossoms. (12)

The recitation of the *Pitṛi-Mantram*, the touching of the heart, the seeing of degraded persons, passing wind, excessive laughter, speaking an untruth, the touching of a cat or of a mouse, speaking harshly and the rise of anger,—any of these portends taking place

while performing a religious rite, one should touch water. (13—14)

CHAPTER III.

TO perform no rite, to do that which is enjoined for another branch, and thirdly to perform improper rites, are the three classes of *Akṛiyás* (interdicted acts), mentioned by the learned, for those who perform religious rites. (1)

Fruitless becomes the operation of that stupid wight, who, renouncing the protection of his own branch, wishes to follow that of another. (2)

That which has not been mentioned in one's own branch [of the *Véda*,] but what has been mentioned in another branch, as not colliding [with one's own regulation], should be performed by the learned like *Agnihotra* and other rites. (3)

If a person, after being engaged in a religious rite, commits an improper act out of ignorance, he should thereupon complete the same, beginning from the part where the irregularity has taken place. (4)

If he happens to know after the completion [of a rite] that an irregularity has been committed by him, he should perform it again; no re-performance of all the rites [is allowed]. (5)

When any irregularity takes place in a prominent religious rite, it should again be performed with all its parts; but if any irregularity takes place in any of its parts, neither it nor the [principal] rite should be performed again. (6)

[In a *Pârvana-S'râddha*], the recitation of the *Madhuvâta-Mantram* thrice after the *Gâyatri* is laid down for those who wish to feed [the Bráhmanás]; but [the *A'bhyudayika-S'râddha*] is divorced from the *Madhu-Mantram.* (7)

In it, one should never recite a *Mantram* describing the greatness of the *Pitris*; but the recitation of any other auspicious *Soma-*, *Sâma-*, *Mantram* should not be omitted. (8)

[In a *Pârvana-S'râddha*, the Bráhmanás] being gratified [with food], boiled rice, near the residue, should be scattered like sesame or barley; [in an *A'bhyudayika*,] the opposite procedure should be adopted. (9)

[In an *A'bhyudayika*,] the question,—"*Susampannam*" (is it well-done?), should be put instead of,—"*Triptâh stha*" (are you gratified?); when they say that "it is well-done," one should dedicate the last portion of the food. (10)

Having invoked [the spirit of one's father] at the base of the *Kus'â*-reeds having their tops directed towards the east, one should pour water from the vessel at the root with the *Mantram*,—"*Avanénikshva.*" (11)

At the middle and the topmost parts, [one should invoke] the second and the third [degrees of Manes, *i.e.*, one's grandfather, and great-grandfather]; on the left side, [one should invoke] [the three grades of departed Manes,] such as, the maternal grandfather, etc. (12)

Having taken up the boiled rice from all [the collections]; mixed it with curry, barley, jujube and curd; been seated facing the east; and offered funeral cakes of the size of *Bel*-fruits, like unto the offering of water;—one should again sprinkle the *Darbhá*-grass with the water, washing the vessel. (13—14)

CHAPTER IV.

In a *S'râddha*-operation, gradual [advancement of the giver is effected] by the gradual offering of funeral cakes [from bottom upwards]; and gradual degradation [is effected by offering the same] at the top downwards. (1)

Therefore in all the *S'râddhas*, principal and minor, one should offer small *Pindas* at the bottom, middle, and the top [of the *Kus'â*-reeds]. (2)

Then one should dedicate scents and other [articles] silently and then make the twice-born persons perform the *A'chamanam*; in other places, (*i.e.*, in other *S'râddhas*) this procedure, without barley, should be observed. (3)

[Funeral cakes should be offered] in a lowland, in the south; [the offerer should sit] facing the south; the *Darbha*-grass [should be scattered] with their tops directed towards the south; this is the regulation in other [*S'râddhas*]. (4).

[With the *Mantram*,—] "*Suprokshitamastu*" (it is sprinkled well), one should sprinkle with water the ground lying before [the Bráhmanás]; [with the *Mantram*,—]"*S'ivâ A'pah santu*" (may water become auspicious), one should pour water into the hands of a couple [of Bráhmanás]. (5)

[With the *Mantram*,—] "*Soumanasyâmastu*" (be of delighted mind), one should, hereafter, offer flowers; and with,—"*Akshatañchârishtañchâstu*" (may fried paddy remove ills), one should offer fried paddy. (6)

Akshayyodakadân (gift of inexhaustible water) should be made like that of *Arghya*; one should daily do it with the sixth inflection, and never with the fourth. (7)

In [the offering of] *Arghya*, of inexhaustible water, of *Pinda*, in sprinkling water on the *Darbha*-grass at a

S'ráddha-ceremony, and in reciting the *Swadhá* [at the termination of the rite], no regular order needs be maintained. (8)

Replies being given by the leading twice-born in all the prayers, one, reciting the *Mantram*, for placing a vessel on the back with the face upwards, (*i.e.*, "*Urjjaṁ Vahantíḥ*,") should sprinkle water on the *Piṇdas* strewn with *Pavitra*. (9)

Then the pairs of Bráhmaṇás should be made to recite "*Swasti*" (peace be unto you). Then joining the tops of both the thumbs and saluting the Vipra standing at the head, one should then follow him. (10)

The entire course of *S'râddha*-rules has thus been briefly described by me; they who know them never make mistakes in *S'râddha*-rites. (11)

He, who knows the sum-total of this mysterious science told by Vas'ishtha, knows the *S'ráddha*-[rules] and not any one else. (12)

CHAPTER V.

In all those rites, which, once commenced, are to be performed respectfully, the adoration of the *Mâtṛis* and the celebration of the *(A'bhyudayika-) S'râddha* should not be done, on every occasion, by the performer of the rite. (1)

In depositing the Sacred Fire, in the two *Homas* (morning and evening), in the *Vais'wadéva*-[adoration] in the *Vali*-rite, in a half-monthly sacrifice, in that performed on the Full-Moon day, and in a new sacrifice, the learned sages, informed of rituals relating to sacrifices, hold, that one *S'ráddha* should be performed and not separately. (2—3)

In an *Ashtaka-(Homa)*, in a *S'râddha* [for the departed Manes], in a *Soshyanti-(Homa)*, in *Jâtakarma* (a ceremony consequent on a birth), and in a rite to be performed on the return of a person from a foreign country, no [*A'bhyudayika-*]*S'râddha* should be performed. (4)

In all the rites beginning with the marriage and ending with the *Garbhâdhâna*, which we have heard of, it is only in a marriage that one should perform this *S'râddha* and not at the beginning of every rite. (5)

For *Nishkramana* (the rite of bringing out a child to the public in the fourth month), and for that of entering into a house, there is one *S'râddha* in the night-fall. In a religious ceremony, performed for the attainment of religious prosperity, one should not perform a *S'râddha* in the beginning. (6)

In all the six rites, such as the application of plough, etc., one should perform [the *S'râddha*] separately. And at the recurrence of every such, one should perform one [*S'râddha*], but not in the beginning. (7)

There is no [performance of] *S'râddha* at the rites that are performed for the well-being of big animals at the appearance of a solar disc; and for that of smaller animals at the appearance of a lunar disc. (8)

It should not be performed in the end in rites for the crooked positions of the planets; and in rites like [the administration of] poison for being bitten [by a snake] and in the treatment of worm-bite. (9)

While performing a number of rites, the *Mâtris* should be adored once, and a *S'râddha* should be performed once at the beginning and not separately in [all the rites]. (10)

Whenever a *S'raddha* takes place, there the *Mâtrîs* [should be adored]. This has been spoken of [by me] as a side-issue. The main point I would [now proceed to] describe truthfully. (11)

CHAPTER VI.

If the eldest brother has deposited the Sacred Fire, then one should deposit the same being subject to the time of depositing and the person who has engendered the Fire. (1)

He, who takes a wife or deposits the Sacred Fire before his eldest brother, is known as *Parivéttâ.* And the brother, born before, is known as *Parivitti.* (2)

Both the *Parivitti* and *Parivéttâ* go to hell. Even if they have performed a penance, they partake of the fruits of *Pâdona.* (3)

If superseding [the eldest and other] brothers,—living in foreign countries, having no generative power, having one testes, not born of the same mother, addicted to public women, outcasted, [and those who are] acting like S'údrás, suffering from a serious disease, innert, dumb, blind, deaf, hunch-backed, dwarf, lepers, greatly aged, widowers, given to agriculture, servants of the king, given to the multiplication of wealth and doing whatever they like, divorced from the family, insane and thieves,—a younger brother marries or deposits the Sacred Fire, he commits no sin. (4—6)

Even when hasty, one should, wait, at least for three years, [for a senior brother,] who multiplies his wealth by usury, who serves the king, who cultivates the land and who lives in a foreign country. (7)

When one hears of no news [of a senior brother] living in a foreign country, one should do it after [waiting for] a year; if he returns again, [the younger brother] should perform a part of a penance for purification. (8)

In a *Lakshmaṇa*-rite (*i.e.*, a rite beginning with *Parisamúhana*, *i.e.*, sprinkling water round the Sacrificial Fire to *Parishéka*, (*i.e.*, pouring water), one should draw lines with *Kus'â* [around the Fire,] leaving off seven fingers [on each side] [of the following lines]:—twelve fingers form the measure of the line that is directed towards the east; the measurement of another line touching its base and running towards the north, is twenty-one fingers; the remaining lines attached to the one running towards the north, are of the measurement of a thumb. (9—10)

If the rite of measurement and the person to do it, are not mentioned, the sacrificer should make the measurement. This is the conclusion of the learned. (11)

One should deposit the Sacred Fire, and it is highly spoken of by all. Sacrificial fuels should be collected by one willingly for kindling that Fire. (12)

He, to whom a maiden has been given by one by words, should collect the last sacrificial fuels for depositing the Sacred Fire; otherwise not. (13)

If in an unmarried state that maiden dies, he should not be guilty of the breach of vow. By that Fire, he may marry another maiden. (14)

If after soliciting, he does not get a maiden, he should consign that Fire unto himself and forthwith adopt the next order. (15)

CHAPTER VII.

It is said that *Arani** and the *Uttara-Arani* (*i.e.*, the upper part) should be made of the branches spreading towards the east or north or upwards of an *As'wattha*, grown in an extensive ground and having a *S'amí*-tree attached to its root. It is preferable that *Chatra* and *Ovilí*† should be made of the strongest parts of the wood. (1—2)

The [tree,] the root of which is attached to a *S'amí*, is called *S'amígarbha*; in the absence of a *S'amígarbha*, one should speedily create Fire from [one which is not so]. (3)

A length of twenty-four thumbs, a breadth of six thumbs, and a height of four, have been described as the size of the *Aranis*. (4)

A *Pramantha* is to be of eight fingers [in size]; a *Chatram*, ten fingers, and an *Ovilí*, twelve fingers. These are churning instruments. (5)

Where instruction is given about the measurement of the thumb, there one should always take measurements with its bigger knot. (6)

A *Nétra* (the string of a churning stick) should be made with three circles of the down of a cow's tail mixed with hemp fibres of the size of a pure *Vyâma* (a measure of length equal to the space between the tips of the fingers of either hand when the arms are extended); by it, the Fire should be churned. (7)

The head, the eyes, the ears, the face, and the shoulders,—these five limbs of the *Arani* should be of

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* A piece of wood of the *S'amí*-tree used for kindling the Sacred Fire by attrition; the fire-producing wooden stick.

† Sacrificial implements.

the size of a thumb each; the breast is spoken of [as measuring] two thumbs. (8)

The chest [is to measure] one thumb; the belly is known in the *Smriti* [as measuring] three thumbs; the hip is known [to measure] one thumb; the abdomen, two; and the anus, two. (9)

The two thighs, the two knee-joints, and the two feet, should severally measure four, three, and one thumb. These limbs of the *Arani* have been described by those conversant with the rituals of a sacrifice. (10)

What is spoken of as the *Guhyam* (anus) of the *Arani* is called the *Dévayoni*. The Fire, that is generated here, is spoken of as the most auspicious. (11)

Those who churn the Fire elsewhere, come by the fear of ailments. This is the regulation in the first churning, and not in the subsequent ones. (12)

The *Pramantha* (churning) should always be done with the upper part of the *Arani*. He, who performs the churning by any other method, is affected by the sin of being born in a mixed caste. (13)

If the upper part of the *Arani* be wet, has holes, has any circular part, or any cleft, it does no good unto the sacrificer. (14)

CHAPTER VIII.

DULY putting on a new cloth and a sacrificial thread, and with his face directed towards the east, one should hold the *Yantra* (sacrificial implement). (1)

Having firmly fixed the top of the churning stick on the *Chatra-Vridhna* and placed the *Arani* in the north, a learned man should place on it the *Vridhna*. (2)

He should then place the *Ovilí*, fixed to a pin attached to the base of the *Chatra* [on the *Araṇi*], turning its top towards the north; then being self-restrained and in a state of purity, he should, hold the *Yantra* with all his strength, so that it may not move. (3)

His wives, putting on new raiments, should put three folds of string around the *Chatram* and first of all, churn the *Araṇi*, so that Fire might drop in the east. (4)

The rite of placing the Sacred Fire should not be performed by the twice-born, if they have not even one wife; all the rites, that are done [in that state], know, as being not done at all. (5)

Many wives of the same caste and of other castes existing, the rite of churning, for producing the Fire, should be done by the chaste wives of the same caste, on account of the superiority of birth. (6)

Of them, one very capable, or any one of them, [or, in her absence,] any one of the wedded wives [belonging to other castes], should carefully churn the Fire. (7)

In it, one should not employ a S'údra-wife, or one who tries to injure her husband or is jealous of him, or one who does not perform religious observances, or one who lives with other men. (8)

Having made *Lakshmaṇa*, for [the Fire,] born, placed it, lighted it, and put sacrificial fuels into it, he should make Brahmá seated. (9)

Then offering the libation, effecting the completion of the rite with all the *Mantrams*, and at the end of the sacrifice,—for the well-being of the house, [the sacrificer] should present unto a Bráhmaṇa two pieces of raiment and a cow. (10)

Where there is no instruction about the *Homa*-vessel, *Sruva* (sacrificial ladle) is mentioned in the *Smriti* [as the vessel for pouring] liquid substances; in minor rites, the palm is used [as the vessel]; with *Srucha* also, a *Homa* is performed. (11)

It is said in the *Smriti* that a *Sruva* should be made of *Khadira*-, or *Palás'a*-, wood; and be of the size of two *vitasti* (a measure of length, equal to twelve *angulas* or fingers); a *Srucha* should be of the length of an arm; and the handle should be round. (12)

The forepart of a *Sruva* should be like a nose; there should be two holes [on the two sides] of the circumference of two fingers [each]; the hole [in the] *Sruva* should be like that of a *S'ará* (an earthen tray-like vessel); one should make it on a *nirváha*-method and six fingers deep. (13)

Their cleaning should be done by a person, wishing to perform *Homa*, with *Kus'á*-grass, facing the east; when dipped in clarified butter, they should be washed with hot water. (14)

[One should place the articles] near the Fire either in the east side, facing the east; or in the north-side, facing the north; he should collect all the articles which should be used [in the *Homa*.] (15)

When no article for offering into Fire is mentioned, clarified butter is sanctioned for the *Homa*-rites; [and when *Mantram* or Deity is not mentioned,] the conclusion is that *Prájápatya-Mantram* (*Vyâhriti*), and *Prajápati* [should be recited, and adored]. (16)

One should never take fuels which are stouter than the thumb; those shorn of bark, those having worms, and those having clefts, [should not be used]. (17)

Those measuring more than a *Prádés'a*, those

measuring less than a *Prâdés'a*, those having branches, those not completely made (*i e.*, having leaves), and those having no strength (*i.e.*, useless ones), should never be used in *Homa* by one conversant [with rituals]. (18)

The measurement of a sacrificial fuel is described to be a couple of *Prâdés'a* (the span of the thumb and the forefinger); in all rites, such should be the sacrificial fuels. (19)

The learned say that there are eighteen kinds of sacrificial fuels, but in the Half-Monthly *S'râddhas*, in that performed on the Full Moon-Day, and in other similar rites, twenty fuels [are used]. (20)

Before and after a *Homa*, one should, without [reciting] a *Mantram* or without [naming] a Deity, throw the *Samid* (a kind of tree); for it grows for generating the Fire. (21)

The preceptors have recorded in the *Smriti* that the sacrificial fuels, in a *Homa* performed with clarified butter, are for creating the Fire. I shall now clearly describe where this should not be done. (22)

It is laid down that no sacrificial fuel [should be used] in the rites called *Angahoma*, *Samittantra*, [and] *Soshyantí*; in all those and [other] similar rites where no such mention is made (such as the *Vais'wadéva*, etc.,); in a *Homa* performed for averting the calamity of breaking a limb; in a Watery-*Homa*; and in all the rites where oblations of *Soma*-Juice [are offered]. (23—24)

CHAPTER IX.

[In the evening] when the Sun is at a distance of thirty-six fingers before reaching the Setting Hill and [in the

morning] after seeing the solar rays, one should generate the Sacred Fire. (1)

The *Homa*-regulation of those who wish to perform *Homa* at the rising of the Sun, does not become profane till the Sun does not rise a hand above the Rising Hill. (2)

As long as the Stars are not completely visible in the sky and the crimson rays do not disappear [from the firmament], one may perform the Evening-*Homa*. (3)

When the Sun disappears under dust, snow, or clouds, or behind a tree, one may offer oblations to the *Sandhyá*; one's religious observance would not be stopped thereby. (4)

In *Kshipra-Homa*, a twice-born person should neither perform the *Parisamúhanam* (sprinkling water around the Sacrificial Fire), nor should he recite the *Virúpáksha-Mantram*; he should also avoid the *Prapada* (the *Mantram* beginning with *Tapas'cha, Tejas'cha*, etc.). (5)

In every rite, one should perform the *Paryyu[illegible]shanam* (sprinkling water) with [the *Mant[illegible]m*,—] [illegible]*itéhnviti* and sing the *Vámadévya* thrice, at the end. ([illegible])

The se[illegible]ing of the Moon, as mentioned, should be done in [illegible]es where no *Homa* is to be performed; the *Vámadévya* should be sung in the end [when] a number of rites [is performed in a day]. The *Vais'wadéva*-rite should take place] after the *Vali*-rite. (7)

In those rites in which [*Kus'á*-reeds] are [already] scattered on the ground at the end, no [more] scattering should take place. For successfully performing one rite, one should leave off the circumference. (8)

In all oblations in sacrifice, not one of these three, —spreading the *Kus'á* outside, sprinkling water into the

Sacrificial Fire, the recitation of the *Vâmadévya*, should be done. (9)

It is said in the *Smriti* that in the matter of *Havishya* (vegetable diet), barley is superior; and next to it, is the *Vríhi* (a kind of corn); one must avoid the *Mâsha* (corn), the *Kodrava* (corn), and the white sesame, even if nothing is available. (10)

When any oblation is offered with a hand, the twelve knots should be filled; when by a belmetal vessel, the *Sruva* should be filled [with offerings]; clarified butter should be offered with the *Daiva-Tírtha* into the Fire having embers and flames. (11)

A man, who throws offerings into a Fire that has no embers or flames, becomes of weak digestion, suffers from dysentry and is born as a poor man. (12)

He, who seeks freedom from diseases, long life and great prosperity, should perform *Homa* with a Fire set with sacrificial fuels, and never with that into which no sacrificial fuels have been given. (13)

When prepared to offer oblations, one should not kindle the Fire with the *Hasta*, *S'úrpa*, or the *Vajra* (sacrificial implement), or with wood; he may do it by a fan. (14)

The Fire is to be kindled by [the air of] the mouth, for it originates from the *Mantram* uttered by the mouth; that Fire should not be kindled by the mouth [is an injunction] applied to the *Loukika*-(ordinary) Fire. (15)

CHAPTER X.

If not suffering from any disease, one should daily, after washing the teeth, bathe in the morning, in rivers, etc.,

as in the day-time; when bathing in the house, one should recite the *Mantram*. (1)

The wood for cleaning the teeth, as spoken of by Nárada and others, should be cut measuring eight fingers and contain bark. With its tip, one should rub the teeth. (2)

Rising up, washing the eyes, becoming pure and self-restrained and reciting the *Mantram*, one should rub the teeth with a wood (3)

[The *Mantram* is:—]"O tree, give us long life, strength, fame, energy, children, cattle, wealth, knowledge of the Védás, discriminative knowledge and genius." (4)

In two months, beginning with *S'râvana*, all the rivers get their menstrual courses. [No one] should bathe in them, excluding the rivers which go to an ocean. (5)

[The watery expanses,] the courses of which do not go beyond eight *Kros'âs* (16 miles), are not worthy of the name of a river: they are described as pools. (6)

[In offering water] in an *Upâkarman* (a ceremony performed before commencing to read the Védás after the monsoon), in a rite of dedication, in a bathing after a death and at the solar or lunar eclipse, the *Rajah-* (or menstruation-) impurity exists no longer. (7)

When the Brahmavâdins go out for bathing in an *Upâkarman*, or in a dedication rite, all the Védás, the Chhandas, the Celestials headed by Brahmá, the departed Manes, Maríchi and other *Rishis*, gratified and seeking water, follow them in their bodily forms. (8—9)

Where these all appear, the sins of murder, etc., are, forsooth, dissipated what to speak of the impurity of a river? (10)

When the *Rishis* bathe and when a person, situate in

their midst, has his body sprinkled with [their] scattering drops of water, [if he be] a Bráhmaṇa, he comes by learning and other desired-for objects ; [and if] a maiden, she comes by a becoming bridegroom ; and he, forsooth, attains to well-being in the next world. (11—12)

The *Anirddas'âha** departed Manes, who are of the form of Rákshasás, eat all the impure offerings, water, etc., presented in a raw earthen vessel by a person in a state of impurity. (13)

During solar and lunar eclipses all the waters, that exist on earth and even that in a well, become like that of the Ganges. (14)

CHAPTER XI.

HEREAFTER I shall describe the regulations relating to the *Sandhyâ*-adorations, since it is mentioned in the *Smṛiti*, that a Vipra, who does not perform the *Sandhyâ*, is not entitled to perform a religious rite. (1)

Having taken up *Kus'â*-reeds in the left-hand, one should perform the rite of *A'chamanam ;* short *Kus'âs* are the most distinguished, while offering invocation ; and the long ones shall form the bed or layer. (2)

The *Darbhás* are spoken of as being holy ; therefore, in a *Sandhyâ*-rite the left-hand should be made to hold them, and the right one should hold the *Pavitra* (two blades of *Kus'â*-grass used at sacrifices in purifying and sprinkling the *ghee*). (3)

One should protect one's own self by sprinkling water

* The departed Manes, within ten days from the day of death, are called *Anirddas'âha Prétas.*

on all sides, and sprinkle one's own head by drops of water with the *Kus'â.* (4)

The *Pranava, Bhúrbhuvah, Swah Gâyatrí* [forming the third], the three *Mantrams,*—"*A'pohishta,* etc.," [forming] the fourth, [are the *Mantrams*] for the *Mârjanam* (sprinkling the head with water). (5)

The three eternal *Mahâvyâhritis, Bhúh,* etc., *Mahah, Janah, Tapah, Satya,* the *Gâyatrí, A'pojyotírasomritam, Brahma Bhúrbhuvah Swah,* [forming] the first part of the *Gâyatrí*—at the beginning of all these *Mantrams* and at the end of the first part of the *Gâyatrí,* one should recite the *Pranava* (6—7)

Having restrained the vital airs, one should recite thrice these ten and seven *Vyâhritis, Gâyatrí, Gâyatrí-S'irah* (first part) and the *Pranava.* This process is called the *Prânâyâma.* (8)

Taking water in his palm, putting the nose into it, and suppressing the breath or not, one should recite once or thrice the *Aghamarshana-Súkta.* (9)

Standing up, one should throw water with joined palms towards the Sun, [reciting] the three *Mantrams* (*Pranava,* three *Vyâhritis* and the *Gâyatrí*); then with the two Ri*k-Mantrams,*—"*Udutyam,*" and "*Chitram Dévânâm,* etc., one should perform the rite of *Súryopastkanam* (appearance of the Sun). (10)

The sages say that *Súryopasthanam* should be performed at the two *Sandhyá*-adorations; if one wishes to do it during the noon, one should recite, in addition to it, the *Mantram,*—"*Vibhrât.*" (11)

With the heels not touching the heels, or with one foot touching the earth, or with that foot up-raised, or with joined palms, or with up-raised arms,—one should perform this rite. (12)

In whatever part there is greater distress and trouble, there is greater well-being; so say the learned for, well-being proceeds from hardship. (13)

According to one's own might, one should perform the first *Sandhyá* before the rising of the Sun; the middle one, in the noon; and the third, in the evening, before the Stars become visible; but at every *Sandhyá*, one should recite the three *Riks* (*Pranava*, the three *Vyâhritis* and the *Gâyatrí*). (14)

This is spoken of as the threefold *Sandhyá*, wherein exists the dignity of a Bráhmana. He is not called a Bráhmana who has no reverence for it. (15)

As serpents cannot approach Garuda, so imperfection cannot approach him who fears the non-performance of the *Sandhyá* and who is always given to bathing. (16)

According to one's own might, one should, from the very beginning, recite the Véda-(*Mantrams*) daily. If one cannot recite all the Vedic *Mantrams*, one should invoke the presence of Rudra in the end. (17)

CHAPTER XII.

THEREUPON reciting in the beginning "*OM*," and "*Tarpayâmi Namah*" (I offer oblation), one should, with water and sesame, offer oblations to the Deities and the departed Manes. (1)

Brahma, Vishnu, Rudra, Prajápati, the Védás, the Divinities, the Chhandas, the *R*ishis, the Ancient Preceptors, the Gandharvás, the other tribes inferior to the Gandharvás, the incarnate months and years, the female Divinities, the group of Apsarás, the followers of the Divinities, the Nágás, the Oceans, the Mountains, the

Rivers, Deified men, other men, Yakshas, the Rákshasás, the Supernas (the feathery tribes), the Pis'áchás, the earth, herbs, animals, trees, the four troups of spirits,—unto these,—one should offer oblations being invested with the sacred thread. Yama, the emissaries of Yama, the Fire, the bearers of sacrificial offerings, Soma, Yama, Aryyamá, Agnishwátta, Somapa and Varhishadas,—these *Pitris*, unto each of them,— one should offer water every time. The three degrees of ancestors, on the paternal side—the three degrees of ancestors on the maternal side, unto each of these ancestors,—one should offer water thrice. Unto the eldest brother, the father-in-law, the paternal uncle, the maternal uncle, and unto others of the parental families, one should offer handfuls of water, saying,—"I gratify, with this last handful of water, all those who are desirous of receiving water from me." The *S'lokas* [relating to this rite are mentioned] below. (2)

As one, stricken by the solar rays in autumn, wishes for a shade; as one thirsty, for water; as one hungry, for food; as a child, for the mother, and a mother, for the child; as a woman, for a man, and a man for a woman;—so all elemental creations, movable and immovable, desire for water from a Vipra;—for he does good unto all. (3—4)

Therefore, he should every day offer watery oblations; by not doing so, he is visited with a great sin; and by doing it, he maintains the entire universe. (5)

For the shortness of the time for *Homa* and for the complexity of the rite of bathing, one should not take a prolonged bath in the morning; the non-performance of *Homa* is a censurable [act.] (6)

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CHAPTER XIII.

THE regulation of the Five great Sacrifices is spoken of, the constant performance of which enables a Vipra to attain to eternal residence. (1)

One should know, as great Sacrifices, those that are performed successively for the Deities, the Spirits, the departed Manes, for Brahmá and for mankind. (2)

To deliver religious instructions, is the *Brahmayajña*; to offer watery oblations, is the *Pitṛiyajña*; to offer oblations of clarified butter to the Fire, is the *Dévayajña*; to offer *Valis* (offerings), is the *Bhutayajña*; and to treat guests, is the *Nṛiyajña*. (3)

A *S'râddha* or the offering of *Valis* to the *Pitṛis*, is [also called] *Pitṛiyajña*; what is called the recitation of the *S'ruti*, is also designated as *Brahmayajña*. (4)

This (*i.e.*, the *Brahmayajña* in the shape of the recitatation of the *S'ruti*,) should be performed after the *Tarpanam* (the offerings of water); the next (*i.e.*, the *Brahmayajña* in the form of delivering religious instructions,) should be performed after the Morning-*Homa*; and [that in the shape of singing the *Vâmadévya* should be performed] at the termination of the *Vaias'wadéva*-rite; [it should not be performed] at any other time except at these three [periods]. (5)

If there is no other eater or [sufficient] eatable, one, for the attainment of success in a *Pitṛiyajña*, should feed at least one Bráhmaṇa. There is no *Daiva-paksha* (divine fortnight) in it. (6)

Taking up a little quantity of boiled rice, a twice-born person should, every day, according to his might and with due order, offer it unto the departed Manes and human beings. (7)

Having said,—"*Pitribhya idam*" (*i.e.*, this is for the departed Manes), he should recite "*Swadhá*" [thereafter]; saying,—"*Manushyébhya idam*" (*i.e.*, this is for men), he should recite "*Hanta.*" And he should accordingly offer water. (8)

Two meals a day have been prescribed by the Sages for the Bráhmanás living on this mortal earth; one is in the day time, and the other in the night within a *Prhara* (a period roughly reckoned at three hours) and a half. (9)

Even when fasting, one should daily perform the *Vais'wadéva* and the *Vali*-rites, both in the evening and morning; otherwise, he will be affected by sin. (10)

"*Amushmai Namah*" (salutation unto such a person) —such is the regulation laid down for the *Vali*-offerings; since for offering a *Vali*, one should only make a salutation. (11)

"*Swáhá*," "*Vashat*" and "*Namah*,"—[these three] are for the Celestials; "*Swadha*" is for the departed Manes; and "*Hanta*" is for mankind. (12)

Therefore one should daily make offerings to the *Pitris* by reciting "*Swadhá*." Some say the word "*Namah*" may be added to it. But Goutama [says],— "not so." (13)

If the *Valis* are kept in one place in a compact form attached to each other, they do not become sullied even when touched by a huge cat; such is from the evidence of the *S'ruti*. (14)

CHAPTER XIV.

Now about the placing of *Valis* (offerings of food). Like funeral cakes in a *Vriddhi S'râddha*, one should place, one after another, four *Valis* for the earth, the air, the Vis'wadévás and the Prajápati; on their left side, those for water, herbs, trees, sky and Káma (desire) [should be placed]; on their left, those for men, Indra, Vásuki and Brahmá; on the right side of all those, for the *Pitris* [should be placed]. These fourteen [should be placed] every day. There are *Kâmya-Valis*, such as, the *A's'asya*, etc. Both the sides of all should be sprinkled with water. The residue should be known as a *Pinda*. (1)

The *Homa-*, and *Vali-*, rites are not the ordinary *Kâmyas* (*i.e.*, rites performed with a particular end). It is specially said that the daily *Homa-*, and *Vali-*, rites should be performed first. (2)

They may be performed after the *Kâmya*-rites, but never in the middle; for another rite must not be undertaken, while one is being performed. (3)

Homa for the Fire and others, that spoken of by Goutama, *S'âkala-Homa* with *Vali* rites, are for him who has deposited the Sacred Fire. (4)

Touching water, looking at the Sun and with joined palms, one, before the recitation of the *Vâmadédya*, should pray for the multiplication of wealth, freedom from disease, longevity, lordly powers, intellect, patience, auspiciousness, courage, energy, cattle, strength, the knowledge of the Védás, the dignity of a Bráhmana, good luck, success in business, headship of the family and excellent mastery. [He should say,—] "O thou the witness of all, grant us all these; may we not be shorn of wealth." (5—7)

There is no Sacrifice superior to a *Brahmayajña*; there is no gift superior to that of the Védâs; all other gifts and all other Sacrifices have limited [fruits]; but no one has seen the end of these. (8)

By reading the Rik daily, one gratifies the Celestials with streams of honey and milk; by reading the *Yajush* daily, [one gratifies them] with streams of clarified butter and ambrosia. (9)

By reading the *Sâman* daily, [one gratifies them] with streams of *Soma*-Juice and clarified butter; and by reading the *Atharvaṇ* of Aṅgirasḥ, with streams of sacrifices. (10)

By reading the principal and minor aphorisms, the *Purâṇâs* and *Itihâsâs* (Histories) daily, one gratifies them with streams of meat, thickened milk, *oudana* (barley cakes) and honey. (11)

By reading daily, according to one's might, any of all these scriptures, headed by the R*ik*, one gratifies the departed Manes with streams of honey and clarified butter. (12)

They, being gratified, gratify him (the performer) whether alive or dead. He may range at will in all the celestial habitations. (13)

No great sin affects him, and he becomes the sanctifier of the row. With the perusal of the regulations of a sacrifice, one reaps the fruits of that sacrifice. (14)

He comes by the fruits of the threefold gift of earth filled with riches.* (15)

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* *Brahmayajña* means here the reading of the Védas, and *Brahmadânam* means the deliverance *gratis* of Vedic instructions.

CHAPTER XV.

WHATEVER sacrificial present is mentioned in a rite, it must be given to Brahmá after the termination thereof. If it is not mentioned, the vessel full of offerings would go [to Brahmá]. (1)

With what gives complete gratification to many eaters, but not with a lesser quantity, one should make a vessel filled. This is the settled regulation. (2)

If any other person performs the rite [for the sacrifice], that *Hotâ* sacrificial priest) should take half of the sacrificial present; [if the sacrificer] himself performs both [the works of Brahmá and *Hotá*], he should give it to another. (3)

He, who wishes to make daily gifts and seeks his own well-being, should never supersede the family-priest, the *Guru*, and a precepter who lives near. (4)

Having addressed [the family preceptor and priest] saying,—"I make this present unto him," one should give away [a present]; if without asking this, one gives [a present] to a qualified person, it yields no fruit. (5)

Having mentally offered the best part to these two, when they live at a distance, one should give it to others. This is the best regulation about a gift. (6)

He, who by superseding a Bráhmaṇa who delivers religious instructions and lives near, makes a gift, is visited with the sin of theft overcoming [the fruits of the same.] (7)

When an ignorant person lives near one's house and a qualified person at a distance, there is no sin in superseding that ignorant wight and making a gift unto the qualified one. (8)

There is no [sin in] superseding a Bráhmaṇa [by shunning] a Vipra who is divorced from Vedic learning.

Leaving aside a burning fire, one should not offer oblation to ashes. (9)

In all the offerings of clarified butter, the *A'jyasthâli* (vessel for keeping clarified butter) should be made either of metallic substances or of earth. (10)

One could make the size of *A'jyasthâli* as one likes; one strong and without holes, is described as the best *A'jyasthâli*. (11)

Its expanse and height should be of the size of the sacrificial fuel; but it must be strong and should not have a big (wide) mouth. A *Charusthâli** made of earth or of *Udumvara*-tree is most preferable. (12)

Charu should be prepared according to the deliverance of one's own branch; it should be well-cooked,—must not be burnt, nor made hard; it must be good, [and] neither of a highly liquid condition nor stale. (13)

A *Mekshaṇa* (a vessel for containing clarified butter) should be made of the same class [of trees] from which sacrificial fuels [are made]; its size would be half [of the sacrificial fuel]; its forepart would be heavy like a plump thumb and it should be particularly fit for contraing drops of clarified butter. (14)

Similarly a *Darví* (ladle or spoon) [should be made]. I shall describe the distinction thereof. The forepart of a *Darví* would measure two fingers; and its size would be four times that of a *Mekshaṇa*. (15)

A *Mushala* (pestle for cleaning rice) and a *Ulúkhala* (mortar for grinding rice] should be made of wood [of the tree from which sacrificial fuels are collected], must be expansive, strong and of any size one likes. A *S'úpra* (a winnowing basket) should be made of bamboos. (16)

* A vessel for preparing *Charu*, a kind of sacrificial food.

While performing a *Nyañcha*-rite (*i.e.*, reciting *Mantrams* for the earth by lying on the face), one should place one's face down on the right palm, and placing the left hand on it, direct the foreparts of the two hands towards one's own self. (17)

Seated [on one's seat] and directing the two hands, kept in their own places and firmly placed, towards the Fire, one should perform the *Pradakshiṇam* and *Parisamuhanam* (*i.e.*, the collection of Fires, scattered hither and thither, unto one place): (18)

There should be three fences of the size of an arm each, straight, having bark, no cuts, no tops. In the view of one class of men, there should be four on four sides. (19)

One should place two *Paridhis* fences on two sides of the Fire running towards the east; and one on the west, facing the north; and if another is to be placed, it should be placed in the east, facing the north. (20)

[As in the rites to be performed] with barley, wheat [may be used], as [in the rites to be performed] with *Vrihi*, *S'âli* [may be used] so; in the absence of proper articles their substitutes may be accepted. (21)

CHAPTER XVI.

A *S'râddha* in which *Piṇdas* are to be offered for the gratification for a month, is to be preferably performed on the wane of the Moon (*Amâvasyâ*-day); it should be performed in the third part of the day, but never towards the evening. (1)

When a *Chaturdas'i* (the fourteenth day of the dark fortnight) extends over three divisions of the day

and the *Amávasyá* lasts for a shorter period, a *S'ráddha* should be performed on the previous day. (2)

What has been said [by my father Gobhila,] "that the day on which the Moon is not seen," (*i.e.*, on such an *Amávasyá*-day, a *S'ráddha* should be performed,) and the [expression,—] "on the wane of the Moon," must be known as to mean the same.* (3)

The Text,—"being visible once," refers to the *Chaturdas'í*-day; [if both the days arrive, one] should wait for the *Amávasyá*; [but if the *Amávasyá* does not appear at the time fit for the performance of the *S'ráddha* [in both the days], one may perform it at the end [of the *Chaturdas'í*].† (4)

The Moon disappears in the eighth part of the *Chaturdas'í*, and a part of it re-appears in the eighth part of the *Amávasyá* according to S'ástric deliverance. (5)

Persons, conversant with the movements of the Moon, (*i.e.*, the Astrologers), speak of some distinction in the *Amávasyá* of the month of Agraháyaṇa and Jaistha. (6)

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* *i.e.*, A *S'ráddha* should be performed on an *A'mávasya*-day when the Moon is not visible.

† These *S'lokas* are very elliptical and require elucidation.

Gobhila said :—" A *S'ráddha* should be performed on an *Amávasyá*-day when the Moon is not visible."—Kátyáyana says :—" *kshíné rajani*," when the Moon wanes. Sanction is given that a *S'ráddha* is to be performed on the *Amávasyá*-day succeeding the *Chaturdas'í*. But the Moon is visible on the fourteenth day, and Gobhila's Text is :—"*Yadahastyweva Chandramá na dris'yéta*"—the day in which the Moon is "not visible." This Text contradicts the Text,—" *kshíné rajani*" To avoid this contradiction the subsequent *S'loka* is written. There is no contradiction if it means that the *S'ráddha* should be performed immediately after the disappearance of the Moon which takes place in the day previous to the *Amávasyá*.

In these two days, a part of the lunar rays exists in the first *Prahara*, but it fully disappears in the last part. Astrologers say so. (7)

Even in that year in which one intercalary month is added to twelve,* [the Moon] does not become visible by the third [part] ;† knowing these movements of the Moon, one should, in the last part of the wane of the Moon, offer [oblations]. (8)

Sometimes an *Amâvasyâ* becomes co-mingled with the *Chaturdas'i.* Some (the Yajurvedins) know it as an inferior [occasion] for the performance of a *S'râddha.* Others (the Rikvedins) consider it the best. (9)

If on the next day, one gets an *Amâvasyâ* increased by three *Yamas* (periods), a *Pitṛiyama* (*S'râddha*) should be performed at that time. (10)

One should make a fortnightly *Charu* on the first day of the fortnight. People should do it in the first part of the day. Other learned men [hold that it may be performed] when [the second day of the fortnight] comes upon [the first]. (11)

One has no right to perform the rites for the departed Manes of his own father [while he is alive]. Superseding a living person, one should never make a gift. Such is the *S'ruti.* (12)

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* This intercalary month is called *Mala* (impure) *Mâsa* (month), because no religious rites are performed in this month.

† The *S'loka* is very elliptical and obscure. The purport is that in the year in which there is an intercalary month even in these two months, there is a decrease of more than one-fourth part of the lunar ray in the first part of the *Amâvasyâ.* Or, in the eighth part of the *Chaturdas'i*, one-fourth portion of the lunar ray disappears ; and in the seventh part of the *Amâvasyâ*, it disappears fully and it reappears on the last part thereof. So a *S'râddha* should be performed immediately after the disappearance of the Moon in the seventh part of the *Amâvasyâ.*

If one's father dies while his grandfather is alive, one should offer oblations for him. If the grandfather dies, when the great-grandfather is alive, one should offer oblations [for the both]. (13)

But, one whose great-grandfather is dead, should make three *Pindas*, for the father, grandfather, and the great-grandfather. (14)

Another Text of the *S'ruti* is :—A twice-born person should offer food and water to the departed Manes superseding a living person. Or his own father should offer oblations to his father. (15)

If one's grandfather dies after the demise of his father, the sixteen *S'ráddhas*—including one that is performed on the eleventh day—should be celebrated by the grandson. (16)

But it should not be done by the grandson, if the grandfather has got any other son. Having performed the *Sapinda-S'ráddha*, he should perform the six monthly ones. (17)

The grandson and the great-grandson should not perform the purificatory rites, (*i.e.*, the *Sapindakaran-S'ráddha*) for [the grandfather and the great-grandfather,] for whom no purificatory rite has been performed. One should then perform only the purificatory rite for the father. So Kátyáyana has said. (18)

One should make one's grandfather, who has attained to the condition of a *Préta* (deceased ancestor) or who has got over that position, forsooth, perform the purificatory rites for the father. (19)

One's father being killed by a Bráhmana, [or on being dead] when outcasted, living a life of mendicancy, or committing a transgression,—one should offer

oblations unto those to whom he (*i.e.,* the father) used to give. (20)

The *Sapindakaran* of the mother should be performed [by the daughter] with the grandmother, according to the regulation mentioned before, if she has no son. (21)

Except on the day of death, no separate *Pindas* should be offered to women since the *Smriti* says that they get gratification from the part of the *Pindas* offered to their respective husbands. (22)

A daughter's son should first offer the *Pinda* to his mother; secondly, to her father; and thirdly, to her father's father. (23)

CHAPTER XVII.

A *Karsú* (trench), that one digs before one's front, is known as the *Púrvâ* (first); the one, that is dug on its south, is the middle one; and the one, that is dug on the [further] south, is called the last. (1)

They should be made, beginning with the north-west corner and ending with the south-east, each at a distance of one-and-a-half fingers; their ends should be pointed; the middle parts, like barley; and they should be spacious like a boat. (2)

The *S'ankhu* (stake) should be made of *Khadira* (wood) and decorated with silver. The measurement of a *S'ankhu* and *Upavés'a* (stool), is known as twelve fingers. (3)

Karsús should be thickly covered with *Kus'a*, having their tips directed towards the south-east. In a *Pitri-Yajña*, one should cover [a *Karsú*], ending in the south,

with [*Kus'âs* having their tips directed towards the south. (4)

Sweet-scented *Tagara*-flowers, sandal and other pastes, and *Souvira*-collyrium for *Piñjalís*, are known and spoken of [as the best in a *S'râddha*]. (5)

Having collected all those articles which are fit [for the rite], one should, without hastiness and in a pure state, perform the *S'râddha* after finishing the worship of the Deities. (6).

Having performed the rites, as mentioned by Vasishtha, beginning from the gift of a seat to the offering of the *Arghya*, one should offer, in all the vessels, sesame and water. (7)

Having offered water separately and silently, one should offer sesame and water with the *Mantram*; scented-water should be offered in order of proximity. (8)

The departed Manes of the person, who offers sesame and water in an *A'sura*-vessel, do not accept food from him for fifteen years. (9)

In the *Smriti*, a vessel made of earth and in a potter's wheel, is called *A'sura*; that made by the hand, as a *Sthâlí*, etc., is called *Daivika* (*i.e.*, vessel for the Deities. (10)

Dedicating, in order, unto the Bráhmaṇás, scents, season-flowers and incense,—one should, thereafter, perform the *Agnoukaraṇa-Homa*. (11)

Agnoukaraṇa-Homa should be performed by one invested with the sacrificial thread and with the face directed towards the east. The *S'ruti* Text is that one should offer oblations to the Fire for the Deities. (12)

Or it should be performed by one wearing the sacred thread over the right shoulder and facing the south;

having determined the offering of clarified butter for one, one should not give [it] to another. (13)

In this [rite], one should not utter "*Swâhâ*" in the end; nor should any offering of clarified butter be made without it. Having offered oblation to the Fire with "*Swâhâ*," one should, afterwards, complete the recitation of the *Mantram*. (14)

A person, who has not deposited the Sacred Fire, after pouring libations of clarified butter unto the hand of the person who is the head of [the Bráhmanás] representing the *Pitris*, should silently offer the residue into the vessels [belonging to] others. (15)

One should never separately repeat the *Homa-Mantrams*, in [proper] tune and with *A'chamanam*, etc.; one should silently recite the others. (16)

When in this rite, *Savyéna pâninâ* (by the left hand) is spoken of [by my father Gobhila]; it means the observance the taking up the *Kus'a*-reeds by the left hand. (17)

By holding the *Piñjalí*, etc., [by the right hand] from the left, one should, therewith, perform the *Ullékhanam* (rubbing) by the left hand. (18)

By taking up a little from all sorts of offerings and mixing them up with the *Charu*, one should begin to offer *Pindas*. (19)

In a *Parva-S'râddha*, one should offer *Pindas* to the father in the northern *Kars'u*, to the grandfather in the middle one, and to the great-grandfather in the one placed in the south. (20)

Some say that one should go to the end of the north by turning round on the left. Gotam, S'ándilya and Sándilyáyan say so. (21)

Circumambulation suppressing the vital airs and meditating on the *Pitris* truly and reciting the *Mantram*, one should return in the same way and pass his breath. (22)

On the eighth day of the month of Phâlguna, one should himself, or make his wife, cook vegetable-leaves. Where a *Homa* with vegetable-leaves is to be performed, it must be done according to the rules of an *Ashtaka-S'râddha* where sweet-batley-cakes [are offered]. (23)

Gobhila and Gotama say that *Anwashtakâ-S'râddha* should be performed in the middle one. Koutsa *Rishi* says that *Anwashtakâ* may be performed in all the *Ashtakâs* (a collection of three days,—seventh, eighth and ninth, beginning with the seventh day after the Full-Moon). (24)

If in the place of an animal, one cooks *Sthâli* settled afterwards, one should boil it with the milk of a young cow having a calf. (25)

CHAPTER XVIII.

The learned describe one class [of religious rites] beginning with the evening and ending with the morning, and another class as beginning with the *Pournamâsa* (Full-Moon-day) and ending with the *Dars'a* (tenth day). (1)

After the offering of full oblation, one should perform a *Homa* on any day that comes first between the *Dars'a* and the *Pournamâsa*. Such is the Sruti. (2)

After *Purnâhuti*, one should perform the Evening-*Homa*; thereupon, after the *Pâka-Yajña*, one should perform the *Vais'wadêva*-adoration and the *Vali*-rite. (3)

Afterwards, according to one's own might, one should feed such Bráhmaṇás as one may desire. The sacrificer should, then, take his meals. So says Kátyáyana. (4)

Shorn of idleness, one should perform the morning, and the Evening-*Homa* into the *Vaiváhika*-Fire. After performing the *Chaturthí-Homa*, one should do this. Such is the opinion of S'átyáyana. (5)

After performing the *Purṇáhuti*, one should perform *Homa* in the morning, and then [offer] the Evening Oblation. The Morning-*Homa* should be as usual, and the regulation, for the succeeding *Homa*, is also the same. (6)

After the expiration of the *Pourṇamása* (Full-Moon-day) as well as that of the *Amávasyá*, one should perform *Homa* on the day when worthy articles of offering and qualified priest would be available. (7)

I shall now describe how a *Homa* should be performed afterwards when a person, being unable to offer oblations to the Fire, passes time fasting and being self-restrained. (8)

Calculating the number of offerings [neglected] and placing them in full on a vessel, one should duly offer them in excess to the others with *Mantrams*. (9)

When an expiatory *Homa* is to be performed with the *Vyáhṛitis*, four offerings are known [to be offered] there, as in the case of espousing a maiden. (10)

Or, it should be performed with the *Mantram*,—"*Ajńáta*," etc ; or a *Prájápatya*-offering should be made. This is the threefold regulation of a *Práyaschitta*- (expiatory) *Homa*, according to the *Smṛiti*. (11)

If, on any occasion, a Sacred Fire comes in contact with an ordinary one,—one should offer oblations of

clarified butter with the *Mantram*,—"*Agnayê vivi-chayé.*" (12)

If it comes in contact with lightning-flashes, one should offer oblations to the Fire with the *Mantram*,—"*Apsumán*;" [if it comes in contact] with a bad fire; one should offer oblations [with the *Mantram*,—] "*Ag-nayé s'uchayé.*" (13)

If a Sacred Fire comes in contact with that consuming a house, a *Kshámavân-Homa* should be performed by the twice-born. [Similar is the procedure,] when it comes in contact with a wild fire. If the heat generated by these two fires, touches the heart,—one should extinguish the generated one and enkindle the other which is detached. Giri S'arma has said so. (14—15)

One cannot perform a *Homa* for another, without offering, at least, one sacrificial fuel to one's own Fire. But one may offer oblations for purifying the embryo till it is not born. (16)

In every *Homa* for the Naming-Rite, etc., *Loukika*-(ordinary) Fire [should be improvised]; for a Fire consecrated by the father, does not go to the son. (17)

He, on whose Fire other's *Homa* shall be performed, should make a *Vais'wânara-Daivata-Charu* (sacrificial food); for that is his penance. (18)

If another performs a *Homa* on one's own Fire, if one performs one's own *Homa* on another's Fire, if one fails to perform a *Pitṛi-Yájña* or two *Vais'wadêva*-rites, if one takes the newly-grown rice without performing the new *Yájña*, or if one takes the boiled rice of a degraded caste,—one should make *Vais'wânara-Charu*. (19—20)

In all the purificatory rites for his son, a father should offer *Piṇdas* (funeral cakes) to one's own father,

grandfather, etc. In his absence, [one should offer them] to the higher [manes]. (21)

If in a *Bhútapravâchana* (a rite for the promulgation of a child), a wife, disabled by menstrual impurity, does not come near, what would the sacrificers do? (22)

The woman of the same caste, who cooks rice in the kitchen, should be made to make the *Pravâchana*, or one should perform it with *Pranava* as said by Kátyáyana. (23)

In a sacrifice, in a *Vástu* (rite of adoration of the earth), in holding by palms, in making a *Stambha* (pillar), in making a *Kus'a-Vatu*, in making a seat of *Kus'â* and in spreading *Kus'â*, there is no limit of *Darbhas*. (24)

CHAPTER XIX.

HAVING made over the charge of the Sacred Fire to his wives and selected a sacrificial priest, a Vipra may proceed to a foreign country. One must not uselessly go to a foreign country, nor should one live there for good. (1)

When living in a foreign land, one should mentally think of the daily rites after being purified and shorn of idleness and seated. One should follow all [the rites] in proper time. (2)

A woman devoted to her husband and seeking good fortune, wealth and non-widowhood, should also humbly serve the Fire without any break. (3)

One should engage in this rite a wife who has given birth to heroic sons, who carries out the behests of

her consort, is beloved, expert in business, speaks sweet words and is spotless. (4)

If it cannot be performed by one, they (*i.e.*, the wives) should, either according to seniority or ability, severally or jointly, perform the rite, according to their own light and knowledge of the scriptures. (5)

The seniority of women [is determined] by their good fortune, and that of the twice-born, by their bearing. The fame or asceticism of women does not lead to the gratification of their husbands. (6)

The woman following the commands of her hnsband, who, like Umá, gratifies the Fire with manifold religious observances, attains to good luck in the next world. (7)

The woman,—who, even when bending low with humility, is disliked by her husband,—must have disregarded in a previous birth her husband, Umá and the Fire. (8)

He, who rising up in the morning, sees a *S'rotríya* (one learned in the *Sruti*), a blessed lady, a cow, the Fire, as well as a person who maintains his Sacred Fire, becomes freed from all calamities. (9)

He, who rising up in the morning, sees a sinful wight, an unlucky woman, a degraded person, a nude wight, and one whose nose has been cut off, is visited by Kali. (10)

What hell is there where a woman, disregarding her husband out of stupefaction, does not go to? What sorrow is there which she does not know after attaining to a human birth with great difficulty? (11)

Is there any region which a woman serving her husband, does not attain? Again returning to this world

from the celestial region, she becomes like an ocean of happiness. (12)

What *Homa* is laid down for that person, maintaining his Sacred Fire, who having a living wife wishes for other wives, for some reason or other? (13)

Homa should be performed with his own Fire and never with the ordinary one. It is laid down that no rite of a person who has consecrated the Sacred Fire, should be performed with the ordinary fire. (14)

Till the seeing of Dhruva, he shall have the *Homa* performed by another with six oblations. Till he is not married, there is no necessity of his own self. (15)

The three forms of *Prâyaschitta* (penetential rite) that have been spoken of before, have been described by good men conversant with sacrifice, as *Shad'âhutikam.* (16)

CHAPTER XX.

A *Homa* should never be performed by the *Ritwik* and others in the absence of the married couple. What is done in their absence becomes profitless. (1)

By leaving aside the Sacred Fire and transgressing the limit, if a person goes away with his wife and the time for *Homa* expires, he shall have to deposit the Fire again. (2)

If the Sacred Fire is mixed up with the fire that destroys a forest, one should preserve it. And when that fire is extinguished, he should again consecrate it. (3)

If one having many wives goes on superseding the eldest one, some wish that the Fire should be consecrated again. But this is not [the view of] Gotama. (4)

Having cremated a becoming wife, dead before, with the fire of the vessel,—one should get himself re-married without delay [and consecrate the Fire again]. (5)

A twice-born person, who is conversant with religious laws, should cremate a good-charactered wife of the same caste, who dies before, with the sacrificial vessel according to the *Agnihotra*-method. (6)

One who, having his first wife living, cremates the second wife with the *Vaitânika*-Fire, is equal to the destroyer of a Bráhmana. (7)

Know him to be a *Brahmojjham* (abandoning the dignity of a Bráhmana) who renounces the *Agnihotra* (adoration of the Sacred Fire) on the death of his second wife. (8)

One must not abandon the Vedic Fire on the death of one's wife, but should perform all the rites therewith as long as one lives. (9)

Having made a golden image of his illustrious wife Sítá, the eternal Ráma celebrated many sacrifices along with his brothers. (10)

He, who any how cremates his wife with his own Sacred Fire, attains to womanhood and his wife attains to manhood. (11)

If a twice-born person be guilty of a heinous crime and if his wife be dead or living in another country, his son would be entitled [to maintain the Sacred Fire. (12)

If a wife, worthy of respect, being insulted by her husband, dies before,—she attains to manhood for three births, and the man becomes born as a woman. (13)

In the rite of consecrating the Sacred Fire again, the former sex shall be as before. But the distinction is

that, the rite of *Agnyupasthânâm* (placing on the Fire) [should be performed], and eight oblations of clarified butter [offered]. (14)

Finishing up to end the *Vyahṛiti-Homa*, one should place the Sacred Fire. He should recite merely the *A'gnéya-Súkta*, such as,—"*Kastéjámi ramáṇasas.*" (15)

With the *Mantrams*,—"*Agnimid'e*" (I adore Agni), "*Agna âyâhi*" (come Fire), "*Agna áyâhi vítaye*" (come Fire to this sacrifice), the three *Mantrams*,—"*Agnirjyoti*," etc., "*Agnim dutam*" (Fire the messenger), and "*Agné-mṛid'a*,"—[with these eight *Mantrams*,]—one should, duly and in proper order, offer eight oblations. Then one should perform the completing oblations and other rites as before. (16—17)

The consecrating of the Fire on the other *Araṇis*, is not allowed so long as a little of the first two *Araṇis* is visible. (18)

One should throw into the burning Fire, the destroyed *Sruka-Sruva* (sacrificial ladles), the up-turned vessel and the *Mushala* (mace), having its top directed towards the east. (18)

CHAPTER XXI.

IF a person is incapable of performing a *Homa* himself, he should come before the Fire; if he is unable to do that even, he should sit up on his bed. (1)

If at the time of performing the Evening-*Homa*, the householder appears so weak [as to die immediately], then the Morning-*Homa* should be performed. If he survives, [on the morning,] he may perform it again, if he so wishes. (2)

Having bathed the dead body and covered it with a pure raiment, one should place it, having its head turned towards the south, on the ground strewn with *Kus'â*-reeds. (3)

Having soaked it with clarified butter, one should again sprinkle it with water. It shall then be clothed, invested with another sacred thread, bedecked with flowers and have all its limbs pasted with sandal. (4)

Having placed gold into its seven apertures and covered its face with a cloth, the sons and others should carry it. (5)

Having taken boiled rice in a raw earthen vessel, one should follow the dead body, preceded by an *Agnihotrín*, and scatter half [of the boiled rice] on the way. (6)

Then reaching the cremation-ground, [the chief mourner,] seated with his face directed towards the south and bending low his left knee-joint, should, mixing up the remaining half [of the rice] with sesame, offer it according to the regulations of *Pinda*. (7)

Thereupon after bathing, the son and others, on a purified spot of the ground, qualified by its marks for making a funeral pyre, should make a huge collection of wood. (8)

Then placing on it the dead body on its back with its head towards the south, one should place, on its mouth, a *Sruk*, filled with clarified butter; on its nose, a *Sruvam* with its top directed towards the south; on its legs, the eastern *Arani*; on its breast, the northern *Arani*; on its left side, *S'úpra*; on its right side, the *Chamasa*; on the space between the two thighs, the *Mushala*; and on the collar bones, the *Udúkhala* (mortar). One who has not consecrated the Fire, should be placed on its

face. One who will set fire to the Fire, shall neither have tears in the eyes nor be stricken with fear. (9—11)

Making the sacred thread hang down towards the left part of the body over the right shoulder, controlling speech and facing the south and performing [all rites in that state], bending low one's left knee, and facing the Fire, one should gradually lighten up the fire. (12)

He should recite the *Mantram*,—"Thou wert created by him; may he, through thee, be born again; may he attain to the celestial region." (13)

When the master of a house is thus cremated, he gets over all his sins. He who cremates his body, also gets praiseworthy children. (14)

As a traveller, carrying his own weapon, traverses fearlessly the forest and reaches the appointed place, so a person, who consecrates the Sacred Fire, adorned with the weapon of a sacrificial vessel, transcends all the regions and attains to Brahma. (15—16)

CHAPTER XXII.

THEREUPON without looking [at the Fire], all those who touch the dead body, should go to the water; bathe with their raiments on; rinse their mouths; and offer water on the ground to the departed one. (1)

Reciting the family and name, they should afterwards say,—"*Tarpayâmi*" (I offer water). Directing the tops of the *Kus'â*-reeds towards the south, they should separately [offer water] with sesame. After having thus performed the watery-rite completely and bathed and rinsed their mouths again, they shall be seated on a plot of ground covered with green grass, their followers saying,—(2—3)

"All living creatures do not live for ever; therefore do not grieve. Practise with care religion, for it will go with you. (4)

"Foolish, indeed, is that wight who seeks real essence in a man who is as unsubstantial as the trunk of a plantain tree and the water-bubbles. (5)

"The earth, the oceans and even the Deities run to destruction; why would not then the region of the mortals, like unto a foam, meet with destruction? (6)

"What is there to repent for, if the body, which is known to be composed of five [substances], is again reduced to five [original substances] under the influence of physical actions? (7)

"All collections meet with destruction; all elevations meet with fall; all unions meet with separation; and every life ends with death. (8)

"A departed person, losing all control, eats the phlegms and tears discharged by kinsmen. Therefore none should weep, but [all] must perform the rites with care." (9)

Having been thus accosted, they should return home preceded by younger persons. Others (but kinsmen) would get themselves purified by bathing, touching the fire and drinking clarified butter. (10)

CHAPTER XXIII.

THE assignment of vessels for a person who has deposited the Sacred Fire should be made thus. In this, there is a special regulation mentioned in the *Sútrás* about the black-antelope-skin, etc. (1)

If one dies in a foreign country, his bones should be brought, soaked with clarified butter and cremated, covered with wool. The assignment of vessels should be made as before. (2)

If the bones are not procurable, leaves, to the number of bones, should be burnt according to the regulation spoken of; impurity lasts till then. (3)

If a person, who has deposited the Sacred Fire, is accidentally affected with a heinous iniquity, his son and others should maintin the Fire till his sins are not dissipated. (4)

If after committing a sin, a person dies without performing the peneteatial rite, his Household Fire should be extinguished; and the *S'routa*-Fire, together with the ingredients, should be thrown into the water. (5)

Or he should throw them both into the water, for Fire originates from Water; or he should give the vessels unto a Vipra; or [he should] burn, or throw, them into the water. (6)

A woman, wending a righteous way, should be cremated in this way; but the *Mântram*, for putting the Fire, should not be recited in her case; such is the determined conclusion [of the *Smriti*]. (7)

With that Fire, one should cremate one's wife, if she had not proved [herself] independent [of her consort], or degraded [herself]. After that the vessels should be consumed separately near [the funeral pyre]. (8)

On the next, or on the third, day, the depositing of bones should take place. The regulation relating to that, as laid down by the Rishis, should now be spoken of. (9)

Having finished bathing as before; wearing the sacred thread over the right shoulder and under the left

arm; and abstaining from speech;—one should soak the bones with cow-milk. (10)

Having taken up the bones from ashes with the branches of a *S'ami* or a *Palâsa*-tree, one should soak them with clarified butter made of cow-milk and then sprinkle them with scented water. (11)

Having placed them inside an earthen vessel, one should encircle it with thread. Then digging a hole on a sanctified spot, one should place them in that hole facing the south. (12)

Then filling up the hole with earthen balls and corals, one should perform thereon the remaining portion of the rite that should be performed in the morning. (13)

Such is the rule of cremation for a deceased person who had not deposited the Sacred Fire; fire should be put [to their funeral pyre] like that of women. What has [already] been said, should now be dwelt on [at length]. (14)

CHAPTER XXIV.

IN a state of impurity, all rites, beginning with the *Sandhyâ*, should be renounced. A *Homa*, with dried rice or fruits, may be performed in the *S'routa*-Fire. (1)

One should offer *Akṛita* (raw corn); in its absence, *Kṛitá-Kṛita* (rice); or *Kṛita* (boiled) according to the regulations obtaining at the rite of first taking the boiled rice. (2)

Odana, *S'aktu* (kinds of cakes), etc., are called *Kṛita*; rice, etc., are called *Kṛitá-Kṛita*; and *Vríhi*, etc., are called *Akṛita*:—the learned speak of these three classes of offerings. (3)

When any such [preventive] cause appears, as impurity, residence in another country, inability, or partaking of food at a *S'râddha*,—one should have the *Homa* performed by another. (4)

A Brahmachárin should not renounce his own work even in a state of impurity; [an impurity would not be an impediment] in a sacrifice after initiation or in the performance of a distressing penance. (5)

Even on the demise of the father, they are not affected by any impurity. The impurity of a Brahmachárin takes place after the performance of his religious rite or lasts for three days. (6)

The *S'râddha* of a *Sâgnika* would take place on the eleventh day after the cremation. But the annual *S'râddha*, one should always perform on the day of death. (7)

Twelve monthly *S'râddhas*, the first *S'râddha* after the death, two six-monthlies, and the *Sapiṇd'ikaraṇ*—these are the sixteen *S'râddhas*. (8)

[The first] six-monthly *S'ráddha* should take place either one or three days previous to the day of death. And the annual *S'râddha*, forming the [second] six-monthly, would also take place one or three days previous to the day of death. (9)

The first fifteen *S'râddhas* should be performed for one who has no son; and the other also should be performed on one day in the year. [The *Srâddha*,] for the one who has a son, should always be performed.* (10)

The husband of a woman having no son, shall not perform [the *Párvaṇa-S'râddha*] for her; nor shall a

* The Commentator Raghunandan has given a different interpretation of this couplet. He says :—"The first fifteen *S'râddhas* and the annual *Ekoddhishta-S'râddha* should be performed for a sonless man or woman.

father do it for the son; nor the eldest brother, for the younger. (11)

Having duly performed the *S'ráddha* on the eleventh day, a son who has deposited the Sacred Fire, should subsequently perform the *Sapind'a* for his father or mother. (12)

After the *Sapind'ikaranam*, one should not perform a *S'ráddha* every month according to the *Ekoddishtha*-regulation. But Gotama says, one should do it. (13).

Leaving off the [*Sráddha* to be performed for] agricultural operations, the first sixteen *S'râddhas* and the annual, there shall be six *Pind'as* in the subsequent ones. This is the rule. (14)

In the offering of the *Arghya*, in that of unending water, in that of *Pind'a*, in *Avanéjana* (sprikling water on the *Darbha*-grass at a *S'râddha*-ceremony) and in reciting *Swâdhâ*, there shall be the stoppage of the ritual. (15)

The *S'ráddha* and other good offices should not be performed for them, who were punished (*i.e.*, killed) by the Bráhmanás, and for whom no cremation has been done. (16)

CHAPTER XXV.

In the collection of *Mantrams*, the five "*Agné*," etc., should be recited by those who seek brevity. Twenty *Mantrams* are necessary in its application. (1)

"Váyu" [should be used,] instead of "Agni." The word "Chandra" and "Suryya" should be understood. And understanding all in the fifth *Sûtra*, each *Mantram* should be recited four times according to the *S'ruti*. (2)

In the five *Mantrams* of the first group of five, shall occur the expression,—"*Papí Lakshmíḥ.*" Those, conversant with sacrificial rituals, know it so. (3)

In the second group, shall occur [the word] "*Patighní;*" in the third, "*Aputrakâ;*" in the fourth, "*Apasavyá.*" These are the twenty oblations. (4)

In the *Dhṛiti-Homa* as well as in the eight *Gonâma-Homas,* one should not use ["*Swâhâ,*" with the fourth declension]; in the "*Gonâma-Homa,*" one should offer oblations with "*Aghnâ,*" instead of the fourth declension. (5)

The hidden leaves on the top of the branch of a creeper, is described as *S'uṅgá.** According to the *S'ruti,* a chaste woman, observant of a vow and an unworthy Bráhmaṇa [should buy it].† (6)

S'âlatu is mentioned for indigo, and *Granthaḥ* is used for a *Stavaka.* The hairs on both sides of the head, are called *Kapushṇikâ;* those on the back, are called *Kapuchchhalam.* (7)

Salalí means the pointed sticks of a porcupine; and *Víratara,* an arrow. Sesame and rice, boiled together, passes by the name of *Kṛishara.* (8)

In the Naming Rite—the word *Muni, Vasu* and *Pis'ácha* should always be used in the plural number. And *Yakshas,* the *Pitṛis,* the *Vis'wédévas,* the guests and other Divinities should be treated with oblations. (9)

In the *Homa*-rites of Planets beginning with Lunar Mansion called *Kṛittiká,* of those beginning with Snake (*Rohiṇi,* etc.), of those beginning with *Vis'ákhâ* (the

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* The Sheath of a young bud.

† In the *Gobhilá-Sútra,* there is a regulation about the purchase of the *S'uṅgâ.* Kátyáyana has explained the term and mentioned the names of persons who should buy them.

sixteenth Lunar Mansion consisting of two Stars), of those beginning with *A's'ád'a* (the twentieth and twenty-first Lunar Mansions), of those beginning with *Dhanishthá* (the twenty-third Lunar Mansion consisting of four Stars), and of those beginning with *As'winí* (the first of the twenty-seven *Nakshatras* or Lunar Mansions consisting of three Stars),—one should offer oblations with the plural number. Dual should be used for the remaining two pairs; and singular, for the rest. (10—11)

Amongst the Deities [presiding over the Planets], the Serpent, the Air, the Water, the *Vis'wédévas* and the *Pitris* should be offered oblations with the plural number. (12)

Being ordered by his preceptor in the performance of a religious rite, a Brahmachárin should follow his behest by saying,—"*Vád'am*" (well); or "*Om*" (yes). (13)

Till the [final] bath, the shaving of the head—except the tuft of hair on the crown, should be done by a Brahmachárin, if he has not taken the vow of a lifelong celibacy. (14)

He must not remove the dirt of his body—except in a calamity, must not sport in water; nor should he wear ornaments. And like a rod, he should take his bath. (15)

How should one offer oblations when the Deities are adverse? Having performed the penetentiary *Homa*, one should again offer oblations in due order. (16)

If on any occasion, one performs a purificatory rite after the proper time is over, he should perform *Homa*, on all these occasions destructive of sins. (17)

The *Vaishwánara-Charu* is laid down as the penance for him who without performing the new sacrifice, eats the boiled rice of new crops, even out of ignorance. (18)

CHAPTER XXVI.

HOW should the *Charu* (sacrificial food) be made,—in the rite of the combination of *Charu*, in a sacrifice attended with cow-slaughter, in the rite of the dedication of a bull, in a Horse-Sacrifice, on the Full-Moon-day in the month of S'râvaṇa, in the evening and at the commencement of agricultural operations? How should the presentations of offerings and libations to the Fire be made, in all those rites? (1—2)

Proportionate to the number of Divinities, offerings should be taken up separately. Twice they should be taken up silently; and *Homa*, performed separately. (3)

[And] the quantity of the *Charu* would be such as will leave some remnant after the completion of the *Homa* as mentioned in a particular rite. (4)

In the rite of the combination of *Charu* and in that at a sacrifice for the *Pitṛis*, one should perform *Homa* with a *Mékshaṇa*; others say,—that [a *Homa*] should be *Upastírṇa*, (*i.e.*, clarified butter should be poured into a *Sruva*-vessel with the *Sruk* or sacrificial ladle) and *Abhighârita* (*i.e.*, accompanied with the pouring of clarified butter). (5)

The time and regulation about the dedication of a bull has been described, in brief, by Kátyáyana. Since Gobhila has not spoken of it. (6)

The universally received time, for a Cow-, and a Horse-, Sacrifice, as well as for the rite of *Prastarârohaṇa* (getting upon a rock or bed), has been mentioned in some other book of instructions. (7)

The regulation in another book of laws, is, that the

time for a Cow-Sacrifice, is the day of *Mârgapâlya*, and that for a Horse-Sacrifice is the *Nirâjana*-day.* (8)

Some say that the Sacrifice for the New [Rice] should be performed in the autumn or in the spring. Others say [that it should be performed] when the paddy is ripe; forest-recluses should perfom it when *S'yâmâka*-crop is ripe. (9)

In the rites to be performed on the Full-Moon-day in the month of A's'wina, in agricultural rites, in the worship of the Deity of the household,—the sacrificers, conversant with the secrets of sacrifices, lay down the following *Hòma*. (10)

The *Smriti* enjoins that two, five and two oblations should be offered, in order, with clarified butter. The remaining oblations should be made with clarified butter. So Kátyánana has said. (11)

Milk, according to others, curd mixed with clarified butter, is called *Prishâtaka*. By obtaining that, one should make *Pâyasa-Charu*. (12)

The holding of the seven herbs, namely, *Vrihi*, *S'âli*, *Mudga*, wheat, mustard, sesame and barley, dissipates all sins. (13)

The purificatory rites of men have been remembered by Gotama and other *Rishis*. Then all the *Ashtaka*-rites should be performed in due time. (14)

The twice-born person, who performs, even once, the *Ashtaka*-rites, becoming the sanctifier of the row, goes to regions pouring clarified butter. (15)

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* A kind of military and religious ceremony, performed by kings or generals of armies in the month of A's'wina, before they took the field; (it was, so to say, a general purification of the king's Purohita, the ministers, and all the various component parts of the army, together with the arms and implements of war by means of sacred *Mantrams*).

He,—who, being engaged in a religious rite, serves the Fire, in a purified state, even for a day,—lives in the celestial region for a hundred days by the fruits thereof. (16)

He,—who, having consecrated the Fire, does not perform sacrifices in honour of the Deities, after giving them hopes,—that repudiator of the Deities, is called *Nirâkriti* (repudiator). (17)

CHAPTER XXVII.

THE *S'râddha*, that is performed at the commencement of a rite; the sacrificial present, that is given at the end; and the second one, that should be performed on an *Amâvasyâ*, is called *Anvâhâryya.** (1)

In *Ekasâdhya-* (capable of being performed by one) *Homa*, there is no spreading of the *Kus'â*, no sprinkling of water round the Sacrificial Fire, and no *Udgâsâdanam* (obtaining of water); for, it is known as *Kshipra* (quick) *Homa*. (2)

One should offer oblations with curd or milk in the absence of *Vrihi* and barley; in its absence, with rice-gruel; and in its absence, with water. (3)

Having recited the *Roudra*, *Râkshasa*, *Pitrya* and the enchanting *Mantram*,—one should, touching one's own body, touch water. (4)

* The *Nandímukha-S'râddha* is called *Anvâhâryya*, because it is performed after the adoration of the *Mâtris*. A *dakshinâ* is so called, because, it is offered at the termination of a religious rite. And the *Amâvasyâ-S'râddha* is so called, because it is performed after the adoration of the departed Manes.

If one is seen offering bones in the quarters presided over by the Moon or the Varuṇa, then offering oblations with *Vyâhṛitis*,—one should administer punishment unto the twice-born (5)

He,—who makes offering of salt, honey, meat or any saline substance, must take his meals after fasting. He must not take any thing in the night. (6)

If the sacrificial priest and offerings not being available, the Evening-*Homa* is not performed in its proper time,—it may be performed in the next morning before the hour of the Morning-*Homa*. But it should be done after the celebration of the penetentiary *Homa*. (7)

The hour of the Morning-*Homa* extends till before that of the Evening-*Homa*. The time for a *Dars'a*, extends till before that, for the Full-Moon-day *S'râddha*; and that for the latter, till before the hour for *Dars'a*. (8)

Failing to perform the *Vais'wadéva*-rites, one should remain fasting for the day and night. Then performing the penitentiary rite, one should again undertake the rite. (9)

The two *Homas* (Morning and Evening) and the *Dars'a* and *Pourṇamâsa*-rites being not performed, one should again deposit the Sacred Fire. Such is the deliverance of Bhárgava. (10)

One who has not studied the R*ig-Véda*, is called *Mâṇava*; a black antelope is called *Eṇaḥ*, according to the *Smṛiti* (of Gobhila); a white-coloured deer, is called *Ruru*; and a stake is called *Sumaraḥ*. (11)

A Bráhmaṇa's *Daṇda* (a staff given to a twice-born person at the time of his investiture with the sacred thread) should be made, in size, extending up to the end of hairs; that of a Kshatriya, up to the fore-head; and that of a Vais'ya, up to the nose. (12)

They shall be all straight, without knots, handsome to look at, unproductive of anxiety to men, covered with bark and unsullied by fire. (13)

The superiority of a cow is spoken of by the Bráhmaṇás and is mentioned in the *Védas*. There is none superior to her; and a cow is, therefore, called *Vara*. (14)

In all those rites, at the termination of which no sacrificial present is mentioned, a cow or a raiment should form the presents unto the preceptor. (15)

Exposition at an improper place, recitation in parts and erroneous teaching, bring about the rejection of a *S'ruti*. (16)

The Annual-*Upákarmaṇ** and *Utsarga*,† duly performed by the twice-born, increase afresh the power of the *Védas*. (17)

Whatever rite the twice-born, even sportively, perform by the help of the *Védas* not rejected, always yields for them *Siddhi* (supernatural powers). (18)

Having duly instructed the pupils in the three *Rich-Mantrams—Gáyatrí*, *Gáyatra* and *Várhaspatya*, a preceptor should begin the *Upákarmaṇ* of the *S'ruti*. (19)

In the *Samhita* (of the *Véda*), there are, in order, twenty classes of metres. With the first *Mantram* composed in each metre, he should perform *Homa* for all those *Chhandas*. (20)

With the subsequent portions of the *Charchchá*-(Recitation) *Mantrams*, he should perform *Homa* for

* A ceremony performed before commencing to read the *Véda* after the monsoons.

† The rite performed at the completion of the study of the *Véda*.

hymns, the *Brâhmana* (portion of the *Vedas*) and the *Angas* (the six auxiliary parts of the) *Veda*. (21)

CHAPTER XXVIII.

BARLEY is called *Akshata*; when fried, it becomes *Dhâna*; *Vrihi*-rice when fried, is called *Lája*; and a pitcher is called *Svâṇdika*. (1)

For the six months when the Sun is in the southern solistice, a wise man should not study the subsequent mysterious subjects and the *Upanishads*. (2)

A person conversant with religious science, should study during the northern solistice after performing the *Upákarmaṇ*-rite. *Utsarga* (terminating rite) should be performed on the Full-Moon-day either in the month of S'rávaṇa or of the Bhádra. (3)

One should not marry a woman who has not auspicious marks, who has profuse hairs on her person, and who is born of a woman giving birth to a single child. (4)

Three attached footsteps pass by the name of *Prakrama* in the *Smṛiti*. It is mentioned by the *Adhvyaryyu* in all the *Smârátta*, and *S'routa*, rites. (5)

One should offer oblations of food facing the quarter in which [they should be placed]. *Nyañcha-Karma* (lying on the face) should not always be performed in all those rites [that are celebrated] [in the month of] S'rávaṇa. (6)

The oblations at the end of a *Vali* (food-offering) and *Agnipraṇayanam* (fetching the Fire) would not take place every day. But *Ulmukha* (torchlight) must always be done. (7)

All are entitled to the *Mantram* for despatching *Prishâtaka* (milk mixed with ghee) and for eating the new-boiled rice left after offering it to the Fire. (8)

If Bráhmaṇás are not near at hand, [the sacrificer] should himself look at the *Prishátaka.* Even in a New Sacrifice, one should partake of the residue of the clarified butter. (9)

All the jujube branches are called *Kalatavya.* Conch-shells grown in a sandy soil, are known in the *Smriti* as *Játas'ila* (pitumen). (10)

When with the destruction of a rock a precious stone is destroyed, one should, collecting it, purify the same. He should not wait for the *A'grahâyaṇic* rite. (11)

If the *S'ravaṇá*-rite is stopped for some impurity consequent upon birth, etc., one should completely perform the *A'grahâyaṇic* rite, except the offering of the *Vali.* (12)

Thereupon one should lie down on one's own bed, either for a month, half-a-month, seven nights, three nights, or for a day, or immediately. (13)

After that, one should not use *Mantrams.* Nor should one follow the rules governing the Room in which the Fire is deposited. No new cloth should be spread, nor should there be any mention of the south or the sides. (14)

If they are very strong, then even when the rite is begun in Agraháyaṇa, one should sprinkle two pitchers with water reciting the *Mantrams* all the while. One should recite the *Mantrams* at every pitcher. (15)

A small impediment has been mentioned by many in the *Smriti* as an obstacle. *Prâṇa-Sammita,* etc., has been described as an impediment by Vas'istha. (16)

When there is a contradiction of words, the deliverance of the majority is considered as an authority. Where evidence is of equal weight, reason is described as an authority. (17).

A palm is called *Traiyamvaka*; the head is called *Apúpaḥ*; a ball is called *Palás'a*; and powdered iron is called *Chívara*. (18)

In some places, one should touch with the forepart of the Nameless finger; and in some places, one should consecrate with *Mantrams* by merely looking at them. (19)

CHAPTER XXIX.

IN all the rites the *Srotas* (stream) of animals should be sprinkled with water quietly by a bunch of *Kus'a*, according to one's desire. The two vessels made of *Palás'a*, are for keeping the marrow. (1)

The seven apertures in the head, the four udders, the navel, the hip and the anus, are the fourteen *Srotas* of a cow. (2)

The hoof is for cutting flesh. Having collected the entire quantity of marrow according to the rules of learned men, one should perform *Homa* and then terminate the *Mantrams*. (3)

The breast, the tongue, the lap, the bones, the two kidneys, the anus, the udders, the hip, the shoulder, the testes and the sides, are spoken of as the limbs of an animal. (4)

In number, the *Avadânam* (cutting into pieces) is eleven, as there are eleven limbs. But it is sometimes

fourteen, as there are two kidneys, two sides and two testes (5)

As somehow or other the injunctions of the *S'ruti* must be carried into effect, so there should be eight *Rik-Homas*, even when the *Charu* sacrificial food) is prepared with a goat. (6)

Proportionate to [the number] of *Avadánas* that one would have made on animals were they available, *Pindas* of rice boiled with milk, should be made in the absence of animals. (7)

In the absence of animals, one should make a liquid food of rice, milk and sugar boiled together for *Uhana*-curry; and similarly, in the *Anvashtaká*-rite. (8)

Some learned men speak of the superiority of the offering of *Pindas*; for, it is seen that, at holy places, chiefly at Gaya, merely *Pindas* are offered. (9)

Other great *Rishis* speak of the superiority of feeding; for, it is seen that, great care is taken in examining the Bráhmanás (10)

The regulation of an *A'ma-S'ráddha* (*i.e.*, one performed with raw materials], is that [it should be done] with *Pindas*. The study of the *Védas* is forbidden in the case of taking food at a *S'ráddha*; and in that of listening to the *S'ráddha*-regulations. (11)

I have arrived at this conclusion, after having collected the opinions of learned men. Since there is the superiority of both the rites, therefore this is the aggregate opinion. (12)

The sprinkling of an animal with water in *Pitri*-rites, should be done by one wearing the sacred thread over the right shoulder and under the left arm. And one should offer *Charu* by wearing the sacred thread under the right arm. (13)

The collection of *Avadânam* and not that of any thing else, is for establishing the superiority. The offering of oblation is the superior part; the remaining portion is but an ordinary affair. (14)

Any elevated place is called *Dvipa*; any place covered with green grass is called *Ishtakâ* in the *Smriti*. Any watery place is called *Kilina*; and that which is distant from a pool is called *Maru*. (15)

The gate, the window, the pillar, the earth, the plinth and the last corner should have no holes, nor should the gate of the house have any holes; and it must be in the possession of the A'ryyas. (16)

In it *Vrihi* is called *Vas'angamâ*; and barley is called *S'ankha*; reciting the name by such a one, one should offer oblations like those of a *Kshipra-Homa*. (17)

Arghya is formed by the collection of fried paddy, flowers, water and scents. And *Madhuparka* is formed by the combination of curd and honey. (18)

With a belmetal vessel, one should pour *Arghya* into the palms of a venerable person. One should also dedicate *Madhuparka* placed in a belmetal vessel and covered by a belmetal vessel. (19)

THE END.

VRIHASPATI SAMHITA'.

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WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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[*Vrihaspati Saṁhitâ.*]

VRIHASPATI SAMHITÁ.

HAVING celebrated a hundred sacrifices [and] completed [them] with profuse presents, King Indra accosted Vṛihaspati, the foremost of orators, saying,— (1)

"O lord, by what gift happiness is always multiplied? Tell me, O thou of great asceticism, of that, which, being given, yields most precious fruits." (2)

Being thus accosted by Indra, the greatly wise Vṛihaspati, the master of speech and the priest of the Celestials, said,— (3)

"O Vásava, he, who makes gifts of gold, cow and lands, is freed from all sins. (4)

"Gold, silver, raiment, diamond and precious stones, are all given by him who gives away lands. (5)

"By giving away furrowed lands, capable of germinating seeds and filled with corns, one lives gloriously in the celestial region, so long as the solar rays remain in the three regions. (6)

"By making a gift of land, even of the measurement of a *Gocharma*, one is purged of any sin he commits under the distressing pressure of limited means of livelihood. (7)

"A plot of land, thirty rods of ten cubits in length and ten such in breadth, is called *Gocharma*. [The gift of such a land yields] great fruits. (8)

"Or the plot of land where a thousand kine, having given birth to young ones, may live comfortably, is called *Gocharma* in the *Smṛiti*. (9)

"By making gift of a land unto a Vipra, endued with accomplishments, asceticism and self-controlled, one

enjoys the un-ending fruits thereof, so long as the earth girt by the ocean exists. (10)

"As seeds, scattered on the surface of the earth germinate; so virtue, acquired by the gift of lands, multiplies. (11)

"As a drop of oil, thrown into water, spreads itself; so the virtue of the gift of lands, multiplies itself in every corn. (12)

"The giver of rice becomes ever happy; and that of raiments, beautiful. The man, who makes gifts of lands, becomes always like a king. (13)

"As a milch-cow rears its calf by discharging milk, so, O thousand-eyed Deity, the land, given away, multiplies the prosperity of the giver. (14)

"[By giving away lands, one comes by the fruits of the gifts of] conch-shell, house, umbrella, animate and inanimate objects, and elephants. The fruit of the gift of lands, O Purandara, comprises various virtues and the celestial region. (15)

"The Sun, Varuṇa, Vishṇu, Soma, Fire-God, and the Divine Holder of the Trident (S'ivâ), gratify the giver of lands. (16)

"The fathers vaunt and the grandfathers become gratified, [and say,—] 'A giver of lands is born in our family. He will become our rescuer.' (17)

"The gifts of kine, lands and learning, are spoken of as supreme gifts. They, forsooth, rescue the giver from all sins. (18)

"The givers of clothes, go [to the other region], being covered therewith. And those, who fail to do so, go nude. The givers of food, go there, gratified [with food]. And those, who do not make gifts of food, go hungry. (19)

"All the departed Manes, afraid of hell, seek it, thinking,—'The son who will go to Gayá would be our rescuer.' (20)

One should desire for many sons, for if one happens to go to Gayá, or one happens perform a Horse-Sacrifice, or to dedicate a *Níla*-bull. (21)

"The one, the upper part of whose tail is dark-blue in colour, whose hoops are twany-coloured, and whose horns are white, is called a *Níla*-bull. (22)

"If that *Níla*-bull, having a twanty-coloured tail, goes about eating grass, the departed Manes [of the giver], remain gratified for sixty thousand years. (23)

"If the mud, upraised from the bank, exists on its horns, the departed Manes of the dedicator repair to the most beautiful region of *Soma*. (24)

"Formerly [this earth [belonged] to Yadu, Dilipa, Nriga, Nahusha and other kings; and in future it will go to others. (25)

"This earth was given away by many kings, Ságara, and others. But the fruit belongs to him in whose possession the land exists. (26)

"The perpetrator of sinful deeds,—he, who kills a Bráhmana, who kills a woman, who kills his father, who kills a hundred or a thousand kine, who seizes lands given away by his own self or by another,—rots with his departed Manes by becoming a virmin in his own excreta. (27—28)

"He, who speaks ill of the gift of lands, and he, who gives permission for stealing the same, goes to hell. (29)

"The giver of land and the stealer of the same, reap the virtue or the sin, and no one else. Till the dissolution of the universe, [the giver] remains upwards (*i.e.*,

in, the celestial region); and the stealer, downwards (*i.e.*, in hell). (30)

"The first offspring of the Fire, is gold. The daughter of Vishnu, is the earth. A cow is the daughter of the Sun. He, who gives away gold, cow, or the earth, becomes the giver of the threefold regions (*i.e.*, enjoys the fruits of such a gift). (31)

"[A part of] the earth, extending over eighty-six thousand *Yoyanas*, being given away by one of one's own accord, it gives everywhere all sorts of desired-for objects. (32)

"Both he,—who accepts the gifts of lands, and he,—who makes such a gift,—are the performers of pious deeds. And they, forsooth, repair to the celestial region. (33)

"The fruits of all the [other] gifts, follow one birth, but those of the gifts of gold, lands and a seven years old maiden, follow seven births. (34)

"Thinking that I am the soul, he, who does no injury to the fourfold creations (those born of perspiration, those born of eggs, the vegetables, and those born of the uterus), has nothing to fear of, even when he is alienated from his body. (35)

"Those men, by whom a land is improperly stolen, or those by whom it is made to be stolen,—both the stealer and the orderer,—destroy their seven generations. (36)

"That wicked-minded person, stupefied by *Tamas* (disorganizing tendency), pilfers a land or makes another do the same, is killed by Varuna's noose, and is born in the species of the feathery tribe. (37)

"If denying the gift, one pilfers a land belonging to

a Bráhmaṇa, his three generations are destroyed by tears shed [by such a Bráhmaṇa]. (38)

"The stealer of lands, is not purified by [the gift of] a thousand of wells and tanks, by [the celebration of] a hundred Horse-Sacrifices, and by the gift of a *Koti* (ten millions) of kine. (39)

"He, who wrongly possesses a cow, a piece of gold, or a plot of land half a cubit in measurement, lives in hell till the hour of final dissolution. (40)

"One meets with destruction by wrongfully possessing a boundary land, measuring even half a cubit. By obstructing a roadtrodden by kine, or the village-road, or the cremation-ground, and striking the kine, one remains in hell till the final dissolution. Vyása's deliverance is that one should sow corns in a barren place, dig wells in a waterless place. The false accusation of a maiden, destroys five generations; and that of a cow, ten. (41—43)

"The false accusation of a horse, destroys a hundred generations; that of men (*i.e.*, servants), a thousand. Those born and those who will be born in the family of one who utters a falsehood for gold, are destroyed. (44)

"To speak false for land, destroys all. Therefore, one should never utter a falsehood for land. One should never cherish an inclination for a Bráhmaṇa's property, even if his vital breath comes up to the throat. (45)

"That dreadful poison has no medicine and no physician. Poison is no poison; but a Bráhmaṇa's property [verily] is spoken of as poison. (46)

"Poison kills only one man [who takes it], but a Bráhmaṇa's property destroyes even his son and grand-

son. One can digest iron, powdered stone and even poison. (47)

"What man, in the three regions, can digest a Bráhmana's property? A Bráhmana's anger is a weapon, a king's hand is a weapon. (48)

"A weapon destroys only one man; but a Bráhmana's anger, the entire family. The Bráhmanás have thus ire for their weapons; and Hari (Vishnu) has the discus for his weapon. (49)

"[A Bráhmana's] anger is fiercer than the discus; one should not, therefore, make a Bráhmana irate. Those destroyed by fire or the Sun, may grow again. (50)

" But there is no re-growth for him, who has been destroyed by a Bráhmana's ire. Fire destroys [an article] by its power; and the Sun, by its rays. (51)

"The king consumes [a person] with the rod of chastisement; and a Vipra, with anger. That wealth which creates a desire for a Bráhmana's property and hankering for what is dedicated to a Deity, leads to the destruction of one's family and self. The theft of a Bráhmana's property, Bráhmanicide, the pilfering of a poor man's wealth, and that of a preceptor's or a friend's gold, afflicts one, even if one is stationed in the celestial region. The sin, attached to the stealth of a Bráhmana's property, is never dissipated. (52—54)

" If one hides that sin, it will get wind elsewhere. The weapons [bought] and the soldiers fed by a Bráhmana's wealth, are destroyed in a battle like water in sands. O Vásava, O foremoost of the Celestials, eternal is the gift that is made unto a person who is well-read in the *Védas*, born in a good family, poor, contented, humble, given to the well-being of all creatures, who studies the *Védas*, performs penances,

has acquired knowledge and controlled the senses. As milk, curd, clarified butter and honey, placed in a raw earthen vessel, are destroyed for the defect of the vessel, so an ignorant man, who accepts cows, gold, raiment, food, land and sesame, is consumed like a wood. If an ignorant person lives in one's own house, and one vastly read in the *S'ruti* at a distance,—presents should be made unto the one who is master of the *Véda.* There is no sin in superseding the ignorant wight. A learned person, O Vásava, rescues the family by seven and seven (*i.e.*, seven generations upwards and seven downwards). (55—61)

" He, who excavates a new tank, or reclaims an old one, lives gloriously in the celestial region after rescuing his entire family. (62)

" He, who reclaims old tanks, wells, pools, forests and gardens, enjoys the same fruits of the original maker. (63)

" The person, O Vásava, in whose tank, water exists even in the summer season, never comes by any distressing condition. (64)

"O foremost of the kings, the person, in whose tank on this earth, water exists even for a day, rescues seven generations upwards and downwards. (65)

" By making gifts of lamp, one becomes of a handsome body. By making gifts of edibles, one acquires memory and intellect. (66)

" If, after perpetrating iniquitous deeds, one gives food unto one soliciting the same and especially unto a Bráhmaṇa, one is not affected by the sin [thereof]. (67)

" [The sages] call him the destroyer of a Bráhmaṇa, who, when seeing lands, kine and wives of one, forcibly

taken by another, does not communicate [the matter unto the master]. (68)

"If a king, on being communicated by the Bráhmaṇás, oppressed by anger, does not save them, him also, they call the destroyer of a Bráhmaṇa. (69)

"He, who, out of stupefaction, puts impediments in an impending marriage, sacrifice or gift, O Vásava, is born as a virmin after death. (70)

"Wealth is multiplied by a gift; and life [is prolonged] by the protection of lives. By abstention from injury, one enjoys the fruits [thereof in the shape of] beauty, prosperity and freedom from diseases. (71)

"By partaking of fruits and roots, one attains to the adorable celestial region along with the dwellers therein. By fasting, one enjoys a kingdom and happiness everywhere. (72)

"[The acquisition of] kine, etc., [is the fruit of] initiation. One, by living on grass, attains to the celestial region. One, by bathing three times [a day], acquires women: and by drinking air only [and dying thereby], one reaps the fruit of a sacrifice. (73)

"A kingdom does not accomplish what [is gained by] a twice-born person, who bathes daily, adores the Sun, and recites the *Mantrams* at the two periods of junction. One attains to the celestial region by meeting with death while fasting. (74)

"Entering into a fire by being self-restrained, one lives gloriously in the region of Brahmá. He, who returns precious stones, comes by creature-comforts and sons. (75)

"He, who fasts, lives, for good, in the celestial region. He, who always lies down on one side, comes by a desired-for condition. (76).

"He, who resorts to a hero's seat, a hero's bed and a hero's place, has eternal regions and desired-for objects. (77).

"By performing fasting, initiation and water-sprinkling for twelve years, one attains to a region superior to that of heroes. (78)

"By studying all the *Védas*, one is immediately freed from sorrow. He, who performs sanctifying religious rites, lives gloriously in the celestial region. (79)

"The twice-born, who study the holy deliverance of Vrihaspati, have these four, *viz.*—longevity, learning, fame and strength, multiplied." (80)

THE END.

DAKSHA SAMHITA'.

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Daksha Samhitá.

DAKSHA SAMHITA'.

CHAPTER I.

THERE was a patriarch named Daksha, who was acquainted with the true import of *Dharma* (religion), *Artha* (worldly profit), the foremost of all those conversant with the *Védâs*, and a perfect master of all forms of learning. (1)

Creation, universal dissolution, preservation and destruction take place of themselves, and the soul abides in Brahman. (2)

A *Brahmachârin* (religious student), a *Grihastha* (householder), a *Vânaprastha* (forest-recluse) dna a *Yatin* (hermit)—for all these, Daksha wrote his Institutes. (3)

As long as a boy does not attain to the age of eight, [he is known] as a new-born babe. He is to be known as an embryo, the difference [only] being that of his individuality. (4)

In the period [that is during the period] that he is not invested with the sacred thread, there is no sin in a food and an interdicted edible, in drink, in what should be spoken or not, and in falsehood. (5)

By doing forbidden deeds, after being invested with the sacred thread, one commits a sin. As long as he is not sixteen years old, he is not entitled to follow an established rule or practice. (6)

As long as one studies the *Védâs* and follows the Vedic observances, he is called a *Brahmachârin*. Thereafter, on being bathed, he becomes a householder. (7)

Two classes of *Brahmachârin* have been mentioned by the wise in the *Smṛiti*. The first is *Upakurvâṇaka* (a Bráhmaṇa, in a state of pupilage, who wishes to pass on to the state of a householder); the second is *Naishthika* (one who leads a life of perpetual celibacy. (8)

He,—who after having adopted the life of a householder, becomes a religious student again,—is neither a *Yâtin* nor a *Vânaprastha*, but he is divorced from all the *A's'ramas*. (9)

A twice-born person should not live, even for a day, without following any order. If he lives without following an order, he is required to perform a penitential rite. (10)

He,—who, divorced from an order, engages himself in recitation, or in the performance of *Homa*, or in making gifts, or in Vedic study,—does not reap the fruit thereof. (11)

The three orders should be followed in due succession, andnot in a reverse course. There is none more sinful than he who follows them in a reverse order. (12)

A *Brahmachârin* is marked by a girdle, a black antelope skin and a staff; a householder, by the sacrifices for the Deities, etc.; and a forest-recluse, by the presence of nails and hairs. And a *Yatin* [is known] by a threefold staff. These are the different characteristic marks. (13)

He, who has none of these marks, is no follower of an order; and he is required to perform a penitential rite. The order of the above-mentioned rites has not been spoken of, nor has the time [of those rites] been recorded, in the *Smṛiti*, by the Sages. (14)

For the behoof of the twice-born, Daksha himself has spoken of [all those rites]. (15)

CHAPTER II.

I SHALL now describe all those rites, which, being conducive to their well-being, should be performed by the twice-born every day, after getting up from the bed early in the morning. (1)

From sunrise to sunset, a Vipra should not remain, even for a moment, without performing the daily and the obligatory rites, as also those performed with an end in view and those, not censurable. (2)

If a twice-born person, abandoning his own rite, performs those of another caste, either unwittingly or out of stupefaction, he becomes degraded thereby. (3)

Instructions would [now] be delivered by me about what should be performed in the first part of the day. I would [also] describe in full all those different rites which should be performed in the various divisions of the day,—the second, third, fourth, fifth, sixth, seventh and the eighth. (4—5)

When the dawn arrives, one should, after duly performing the purificatory works (*i.e.*, passing urine and excreta) and cleansing the teeth, bathe in the morning. (6)

Bathing in the morning is the purifier of the highly dirty body, having nine apertures, [and] passing [urine and excreta] day and night. (7)

The organs of a sleeping person become moistened and pass discharges. The superior organs thereby come to the level of the inferior ones. (8)

Besmeared with sweat and perspiration, one gets up from the bed. Therefore without bathing, one must not perform any religious rite, such as, the recitation of the *Mantrams*, the celebration of *Homa,* etc. (9)

If a Vipra, getting up from the bed at dawn, takes his daily bath early in the morning for three years, he has the sins of his entire birth dissipated. (10)

Bathing in the morning, at the period of conjunction when the Sun rises, is equal to the [penitential rite of] *Prájápatya* in the destruction even of mighty iniquities. (11)

The *Rishis* highly speak of early bathing in the morning; for it yields fruits seen and unseen. One who bathes in the morning, with his soul purified, is entitled to perform all, such as, the recitation of the *Mantrams*, etc. (12)

It is said that one should rinse the mouth after bathing. By performing the *A'chamanam* (rinsing), according to the following regulation,—one attains to purification. (13)

Having washed both the hands and feet, one should drink water thrice, after seeing it carefully. Then one should rub the mouth twice, with the thumb curved a little. (14)

Having sprinkled his two feet completely with water, one should touch one's limbs with the fingers. Thereafter, one should touch the two nostrils with the thumb and the forefinger. Sprinkling water thrice, one should touch one's face. Then sprinkling the feet completely with water, one should touch the limbs. (15)

Thereafter, one should touch the nose with the thumb and the forefinger. And with the thumb and the name-

less one, one should repeatedly touch the eyes and the ears. (16)

Then one should touch the navel with the thumb and the little finger; the breast, with the right palm; then the head, with all the fingers; and the arms, with the tops of all the fingers. (17)

That Bráhmaṇa in particular, who does not perform his *Sandhyâ*-adorations, in the evening, morning and the noon, becomes in his lifetime like a S'údra. After his death, he is born as a dog. (18)

One, who does not perform the *Sandhyâ*-adorations, is always impure, and is unworthy of all religious rites. The fruit, of any religious rite that he may perform, goes not to him. (19)

After the termination of the *Sandhyâ*-adoration, one should himself perform a *Homa*. The fruit, which one reaps by himself, performing the *Homa*, is not attained if it is performed by another. (20)

When a *Homa* is performed by any of these—a *Ritwik*, a son, the preceptor, a brother, a daughter's son, and a son-in-law, it is equal to that performed by one's own self. (21)

Having performed the sacrifice for the Deities, one should, thereafter, adore the preceptor and look at the auspicious articles. The rites for the Deities should be performed in the first part of the day; that for men, in the middle part; that for the departed Manes, in the afternoon; all these rites are to be performed with great care. (22—23)

If one performs a rite in the evening which should be performed in the morning, he reaps no fruit thereby, as a barren woman by sexual intercourse. (24)

It is laid down that all the rites, should be performed

in the first part of the day. And the *Védas*, it is laid down, should be studied in the second part. (25)

The study of the *Védas* is spoken of as the highest austerity for the Vipras. The study of the *Védas* with its six auxiliaries is to be known as *Brhma-Yajña*. (26)

The first is the admission [of the superiority] of the *Védas*; then discussion [on the *Védas*], then the study, then the recitation [of the *Védas*], and then the deliverance of instructions unto the disciples. This is the fivefold practice of the *Védas*. (27)

This time (*i.e.*, the second part of the day) is also spoken of as the fittest time for the gathering of sacrificial fuels, flowers, *Kus'a*, etc. In the third part of the day, means, for acquiring riches and supporting the dependants, should be thought of. (28)

The father, the mother, the preceptor, the wife, the children, the poor people, the dependants, the incomers and the guests, are spoken of as the *Poshyas* (*i.e.*, those who should be supported. (29)

Kinsmen, relatives, those suffering from diseases, who have none to look after them, those who seek refuge, and others having no means, are also spoken of as the *Poshyas* (30)

To support the *Poshyas*, is the most excellent expedient for attaining to the celestial region. By oppressing them, one goes to hell. Therefore one should support them with care. (31)

One should especially offer boiled rice unto all creatures. One should make presents unto the learned, or else he would go to hell. (32)

Blessed is his life, who alone is the instrument of support unto many. Those men are like the dead, although alive, who live for themselves only. (33)

Some live for many; others live for their kith and kin; others [only] for themselves. And some cannot, with difficulty [even], support themselves. (34)

One desiring for lordly powers, should make gifts unto the poor, the helpless and the learned. By making gifts unto unworthy persons, people are born dependant on another's fortune. (35)

I consider that wealth, which one presents unto worthy persons and which one offers every day in *Homa*, as the true wealth. The rest belongs to some body else which one merely protects. In the fourth part of the day, one should fetch earth for bathing. (36)

[One should in the same part of the day, collect] sesame, flowers, *Kus'a*, etc. One should bathe in the natural water. Bathing has been spoken of as being threefold, *viz.*, —*Nitya* (daily), *Naimittika* (obligatory, as in the solar or lunar eclipse), and *Kâmya* (having an end, such as the attainment of the celestial region in view). (37)

Of them that which is *Nitya* (daily), divides itself again into three :—(1) *Malâpaharanam* (that which removes the dirt of the body); (2), the next is the one which is done after reciting the *Mantrams.* (38)

[The third] is the bathing at the two periods of junction. These are the divisions of bathing described. *Mârj'anam* (sprinkling the person with water by means of the hands) should be made in the water. *Prânâyâma* may be practised anywhere. (39)

Then adorations should be offered to the Sun; afterwards the recitation of the *Gâyatri* is spoken of. The Sun is the Deity of the *Gâyatri* at whose mouth the threefold Fire is stationed. (40)

The *Rishi* (Saintly Author) is Vis'vámitra and the metre is *Gáyatrí*. Sávitri is thus qualified. In the fifth part of the day, due divisions should be made. (41)

[Divisions of food should be made] for the departed Manes, the Deities, the mankind and the insects, etc. Such is the deliverance [of Daksha]. Since a householder gives daily sustenance unto the Deities, the human beings and the bipeds, the order of a *Grihastha* is, therefore the foremost of all *A's'ramas*. The order of a householder is spoken of, as the source of the three other *A's'ramas* (42—43)

That being deteriorated, the other three also become subject to decay. A trunk has the root for its life, the branches have the trunk, and the leaves have the branches, [for their life]. (44)

The root being destroyed, all these meet with destruction. A householder should therefore be protected with every care. (45)

He is to be reverenced and adored by the king and the three other castes, [except the Bráhmana]. He is is called a householder who performs the duties of the order. A householder [does not become a householder] by [merely possessing] a house. (46)

A man,—neglecting his own duties, and failing to bathe, offer oblations to the Fire, recite the *Mantrams* and make gifts,—does not become [a householder] by [merely having] a son and a wife. (47)

By being indebted to the Deities and others,* one

* This refers to the various debts which a man is to satisfy. The debt to the Deities, one satisfies by performing religious rites ; the debt to the departed Manes, one satisfies by performing the *S'ráddha*; the debt to the *Rishis*, one satisfies by making religious studies; and the debt to mankind, one satisfies by feeding them.

goes to hell. One who eats alone, is the taker of food, while the other [who shares it with many,] is the feeder of others. (48)

[The difference between these two, is :—] He, who only takes food for himself, [lives alone for himself and] does not feed others. He,—who makes allotments [of food unto the guests], is forgiving, compassionate, devoted to the Deities and guests,—is a pious householder. He is spoken as the leading householder in whom exists these accomplishments, *viz.*,—mercy, bashfulness, forgiveness, reverential faith, discriminative knowledge, practice of Yoga and gratitude. Having made an allotment [of the food], a householder should partake of the residue. (49—51)

Having partaken of the food and sat at ease, he should digest the same. He should then spend the sixth and seventh parts of the day in the study of the *Itihâsas* and the *Purâṇás*. (52)

In the eigth part [of the day], temporal affairs should be attended to. Then, again, he should adore the Fire in the evening. He should next perform *Homa*, take meals and finish other household works. (53)

Having performed [all the duties], one should, afterwards, study the *Védás* a little. One should spend the two periods of time after *Pradosha* (nightfall) in the study of the *Védás*. (54)

He, who then sleeps for the next two periods, is competent to attain to *Brahmaṇ*. Occasional rites and those undertaken with a particular aim, one may perform at any time whatsoever when the necessity arises. No fixed time is laid down for them. One, being born in this world, shall have to meet with death here. (55—56)

One wishing for happiness, should, therefore, perform all the duties with every care. The middle period is the best for all the rites. By partaking of the clarified butter left as remnant of the offering of oblation, and going to sleep in due time,—a Bráhmaṇa has never to suffer from any physical disabilities. (57—58)

CHAPTER III.

A HOUSEHOLDER has nine *Sudhâs.* I shall express these nine in words. Similarly there are nine [proper] acts and nine [improper] acts. (1)

Secret deeds are nine; open works are nine; successful works are nine; and unsuccessful works are also nine. (2)

There are nine objects which are never to be given away [by a householder]. These groups of nine always lead to the aggrandisement of a householder. (3)

I shall now describe the *Sudhâ*-articles. When any distinguished person comes to the house, one should gently offer these four,—the mind, the eye, the face, and the words. One should rise up and say,—"come here;" carry on a pleasant conversation, saying,—"welcome;" treat him with food; and follow him. [All] these works should be carefully [performed]. (4—5)

Other minor gifts [are:]—[pointing out of] a place [for sitting]; [offering of] water [for washing the feet]; [offering of] a *Kus'a*-seat; washing the feet; [offering of] oil for rubbing the body; [offering of] a bed; [and offering of] food, according to one's might. A householder should not take his food before his guest

is fed, the offering of earth and water;—all these, a householder should always perform. (6—7)

Sandhyá-adorations, bathing, recitation of the *Gáyatri, Homa*, Vedic study, adorations of the Deities, adoration of the *Vis'wadévas*, hospitable treatment extended to the guests, according to one's own might, proper allotment of food for the departed Manes, Deities, human beings, the poor, the helpless, the ascetics, the father, the mother and the preceptor,—these are the nine [sacred] works. Iniquitous deeds are, again, [the following:—] Falsehood, knowing another's wife, taking forbidden food, knowing a woman who should not be known, drinking what should not be drunk, theft, committing injury, doing works not sanctioned in the *S'ruti*, transgression of a friend's duty,—these are nine improper deeds. One should avoid them all. Longevity, wealth, weakness of a house, counsel, sexual intercourse, medicine, austerity, charity, and honour,—these nine should be carefully kept secret. Freedom from a disease, satisfaction of a debt, gift, study, sale, giving away a daughter in marriage, dedication of a bull, secret sin, and the act of not being censured by others,—these nine should be publicly done by a householder. (8—14)

What is presented as a gift to the father, to the mother, to the preceptor, to a friend, to a humble person, to one who has done any good, to the poor, to the helpless and to distinguished persons, yields fruits. (15)

What is given as a present to a wicked person, to a panegyrist, to an ignorant wight, to a bad physician, to a liar, to a cheat, to a flatterer, to a wandering actor, and to a thief, becomes fruitless. (16)

A small property, what is gained by begging, what is kept as a security, trust-money, a woman, a woman's personal property, what is inherited, whole estate and public property,—these nine articles should never be given away even in a calamity, if there is any living member in the family. That foolish wight who gives them away, is required to perform a penitential rite. (17—18)

The Goddess of Prosperity in this world and in the celestial region in the next, does not forsake a person who knows these groups of nine and performs the rites mentioned therein. (19)

Others should be looked upon as his own self by a person desiring for happiness. Happiness and sorrow are equal both unto one's ownself and unto others. (20)

Happiness or sorrow, which should be afforded unto others, would afterwards again arise in one's own self. (21)

No article is procurable without trouble. How can any religious rite be performed in the absence of [proper] articles? There is no religion in the absence of rites. And where is happiness in the absence of religion? (22)

All persons seek happiness; but that originates from religion. Therefore religion should always be carefully practised by all the castes. (23)

A rite for the next world should be performed by articles acquired by fair means. A gift should be duly made unto an accomplished person in proper time (24).

In making a gift, the particular fruit multiplies, in order, in equal number, twofold, thousandfold, and endlessly. Similar [is the fruit] in committing injury. (25)

Equal [is the fruit] when a gift is made unto a

Bráhmana ;* a thousandfold, [when it is made unto] a preceptor; and endless, [when it is made unto] one who has mastered the *Védâs.* (26)

Not only that which one gives unto an unworthy person who neglects all injunctions, becomes futile, but the remaining virtue is also destroyed [thereby]. (27)

Finding out one who solicts a gift for preventing a calamity or for maintaining his relatives, one should make a gift; otherwise it would yield no fruit. (28)

The virtue of a person, who establishes an orphan by performing the rite of investiture with the sacred thread, marriage, etc., for him, cannot be enumerated. (29)

The well-being, which is attained by a person for settling down a Vipra, is not acquired by an *Agnihotra-*, or an *Agnisthoma-*, rite. (30)

Whatever is greatly prized, whatever is the most favourite article in the house, should be given away unto a qualified person by one seeking an endless possession of all those articles. (31)

CHAPTER IV.

THE household of men has the wife for its root, if she follows the *Védâs*; there is none equal to the domestic mode of life, if a wife is under the control of her husband. (1)

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* The Text has *Bráhmana Vruvé*, *i.e.*, one who pretends to be a Bráhmana but neglects the duties of the caste. It is, however, curious how may the fruit be twofold in this case. But we have rendered the Text literally. Perhaps the Author means *Bráhmana-S'résthaḥ*.

With her, one reaps the fruits of the threefold objects of life, namely,—*Dharma* (Virtue), *Artha* (worldly profit) and *Kâma* (desire). If she follows her own will and is not curbed [by her husband] out of love, she becomes uncontrollable afterwards like unto a disease neglected. She who follows the will of her lord, does not give vent to evil words, is an expert, is chaste, speaks pleasant words, is protected by her own self, and is devoted to her consort, is a goddess and not a woman. (2—4)

This world is like a celestial region unto him whose wife follows him obediently. It is like a hell unto him whose wife is against him. There is no doubt in it. (5)

Mutual attachment [between a husband and a wife], is rare even in the celestial region. There is nothing more painful than the fact that one is attached to, and another is unfavourably disposed towards, [the other]. (6)

The domestic mode of life is for happiness; and happiness is dependent on a wife in the house. She, who is humble, knows the mind and is under the control [of her husband],—is a [real] wife. (7)

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives. (8)

All wives are like leeches. Even if daily gratified with ornaments, dresses and food, they never cease to extort a man. (9)

That small leecher merely sucks the blood while the other draws the wealth, property, flesh, energy, strength and the happiness of a man. (10)

In childhood, she always remains afraid; in youth, she becomes disobedient; and afterwards in old age, she considers her own husband as a servant. (11)

Obedient, unsullied by harsh speech, expert, chaste and devoted to her husband,—a wife, endued with all these accomplishments, is, forsooth, the Goddess of Prosperity personified. (12)

She, who is always of a delighted mind, acquainted with the position and number of household articles, and always affords satisfaction unto her husband, is the [real] wife; others are like decrepitude. (13)

Glory is for that person in this world, whose disciple, wife, little child, brothers, grown up son, servants and dependants are all humble. (14)

The first is the *Dharmapatni* (*i.e.*, a wife helping in the acquisition of virtue); the second is for increasing lust. In the latter, originates the fruit that is seen, but not what is not seen (*i.e.*, virtue). (15)

If she (*i.e*, the first wife) be freed from any shortcomings, she is called *Dharmapatni*. If she suffers from any defect, there would be no sin in accepting a second one [for as such], if she happens to be endued with accomplishments. (16)

He, who renounces, in youth, a wife who is free from any fault and is not degraded, will attain, after death, to womanhood and become barren. (17)

A woman who forsakes her poor or diseased husband, is repeatedly born either as a bitch, a vulture, or a shark. (18)

A woman, who, after the demise of her husband, ascends the funeral pyre, becomes of good conduct and lives gloriously in the celestial region. (19)

As a snake-catcher forcibly takes out a snake from a hole, so she, rescuing her husband [from hell; lives happily with him. (20)

CHAPTER V.

WHAT is pure and what is impure have been spoken of; [what is pure,] should be done; [and what is impure,] should be avoided by intelligent men. Wishing for your good, I shall speak a little on their significance. (1)

Care should always be bestowed on the purificatory rites. The purificatory rite has been described in the *Smriti* as the root of the twice-born. All the rites of a person, who is divorced from the purity of conduct, become futile. (2)

Purity is being spoken of as being twofold,—external and internal. It is said in the *Smriti* that external purity [is effected] by earth, water, etc. Purity of thought is internal [purity]. (3)

External purity is superior to impurity; and internal purity is superior to that (*i.e.*, external purity). He who is pure in both (*i.e.*, externally and internally), is [said to be] in a state of purity and no one else. (4)

Earth should be given once in the generative organ; thrice, in the anus; ten times, in the left palm; seven times, in both the palms; and thrice, on the feet. (5)

This is the purification, spoken of, for a householder; for [the followers of] the other three [orders], it is, in order, twofold, threefold and fourfold for the fourth [order]. (6)

The earth [that is to be applied to the] first (*i.e.*, the generative organ) should be half-a-handful as described in the *Smriti*; for the second and the third, it has been described half of each. (7)

The earth with which three knots of a finger are filled up, has been described for being applied to the generative organ. This purification is for the householders. Twice as much is for the *Brahmachârins* (8)

Threefold is for the forest-recluses; and fourfold for the *Yatins*. Water should be used as long as the earth is not washed off. (9)

Purification is effected by earth and water. There is no trouble nor [is there any] expenditure of money. His mind has been examined* who is lax in the matter of purification. (10)

This is the purification for the day-time. Another is laid down for the night. One method obtains for the Vipras at the time of calamity, and another when they are at ease. (11)

A half of the purification which is necessary in the day-time, is laid down for the night. Half of it, is for a diseased person; and a half of it, for him who is in a hurry to go in the middle of a road. (12)

More or less should not be done, in the matter of purification, by him who wishes for purity. There is no penance for the transgression of the established practice. (13)

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* *i.e.*, He who is not inclined to undergo the purifying process for it is neither troublesome nor expensive.

CHAPTER VI.

I SHALL now describe, fully and in order of precedence, the impurity arising from birth or death, as well as that which lasts for life. (1)

Immediate purification,—one lasting for a day; those for two, three, four, ten, and twelve, days; that for a fortnight; that for a month; and that terminating with death;—these ten form the fixed time of impurity. I shall, in due order, describe them fully. (2—3)

He,—who is acquainted with the exposition of the *Védâs* together with their *Angas* (six auxiliaries), *Kalpas* (Codes of Law), and their *Rahasya* (their gnostic portions), and who performs the rites laid down therein,—suffers from no impurity. (4)

Immediate purification is laid down for kings, sacrificial priests, those initiated, children, for a death in a foreign country, for those engaged in a religious observance, and for those engaged in a sacrifice. (5)

One day is spoken of for him who maintains the Sacred Fire and studies the *Védas*. Two, three, and four, days, are for those who are inferior and more inferior. (6)

A Bráhmaṇa, by caste, is purified in ten days; a Kshatriya, in twelve days; a Vais'ya, in fifteen days; and a S'údra, in a month. (7)

Perpetual impurity is spoken of for all of them, who, without bathing, offering oblations to the Fire and making gifts, partake of [their] meals. (8)

Perpetual impurity is for a diseased person, a miser, one laden with debts, one who does not perform religious rites, an illiterate person, and especially for a hen-pecked person. (9)

Daily impurity is for one who is addicted to gambling, etc., and for a dependant. The impurity of a person, who does not perform the *S'ráddhas*, ends with his ashes (*i.e.*, death). (10)

Temporary impurity is not for them, but a lifelong one. Thus impurity, according to the differentiation of merits has been spoken of. (11)

If an impurity, consequent on birth, takes place with that of one arising from death; or if an impurity, originating from death, happens with that of birth—in a case of such a combined impurity, one is purified with [the end of the] impurity consequent on death. (12)

To make gifts, to accept presents, *Homa* and Vedic study are stopped in a state of impurity. A Vipra, conversant with scrifices, deserves purification after the tenth day. (13)

Gifts should be duly made, for it saves one from inauspicousness. If any impurity, consequent on death, takes place within the time of a similar one, and that arising from birth happens in the course of a like one,—in cases of such combined impurities, one is purified at the end of the previous one. In both the cases, within ten days, one should not partake of any food of the family [laden with such an impurity]. (14—15)

On the fourth day, the bones should be deposited by the twice-born. The touching of the limbs is laid down after the depositing of the bones. (16)

If one husband takes wives from all the castes in their natural order, then on the occasion of the child-birth, impurity extends over ten, six, three and one, days respectively. (17)

There would be no impurity, consequent on a birth or death, when a sacrifice is being performed, or a mar-

riage is being solemnized, when there is a revolution in the country, or a *Homa* is being performed. (18)

All these impurities have been spoken of for the time, place and case. There is no impurity for a person who is visited with a calamity. (19)

CHAPTER VII

I SHALL now describe that Yoga by which the universe, the soul and the senses are brought under control. (1)

Prânâyâma (suspension of the breath), *Dhyâna* (meditation), *Pratyâhâra* (withdrawal of the mind from external objects), *Dhâraṇâ* (concentration), *Tarkah* (abstract reasoning), and *Samâdhi* (absorption of thought into the Supreme Spirit),—are called the six *Angas* (steps) of Yoga. (2)

Yoga does not consist in resorting to a forest; nor does it consist in thinking of many literary works; nor does Yoga is performed by religious observances, sacrifices and ascetic austerities. (3)

Yoga does not consist in taking any particular food or in fixing one's looks on the tip of the nose. Nor does it originate from the observance of purity, more than what is mentioned in the *S'âstras*. (4)

Nor is Yoga done by the abstention from speech, the recitation of the *Mantrams* and the clever performance of the many illusory feats. Sometimes Yoga is attained by one who has disassociated himself from worldly concerns. (5)

Yoga arises from strict concentration, practice, firm resolution, continued disgust in worldly affairs, and not by any other means. (6)

Yoga is accomplished by finding pleasure in the meditation of self, by the toy of purity and by the consideration of all creatures as equal and not by any other means. (7)

He, who is devoted to self; who daily sports in self; who is given to the culture* of self; who is always engaged in the meditation of self; who is by nature fond of self; who is contented, who has not his mind attached to any other object; and who is well-satisfied with self;—succeeds in attaining to Yoga. (8—9)

One should be engaged in Yoga even when asleep, especially when awake. In the *Smriti*, a person, who displays such an exertion, is described as the foremost of those conversant with *Brahman*. (10)

He, who does not see a self, is like unto *Brahman*. This is the deliverance of Daksha. (11)

The *Yatin*, who has his mind attached to worldly objects, does not attain to *Moksha* (liberation); therefore a *Yogin* should carefully renounce attachment for things earthly. (12)

Some say that the attachment of the senses to their objects is Yoga. Irreligion is accepted as religion by these ignorant people. (13)

Others say that the union of the mind and the soul is Yoga. These are greater dunces than the first, and are simply deprived of Yoga. (14)

By dissevering the mind from [all] its faculties and unifying the individual soul with the Supreme One, liberation is to be attained. This is spoken of as the highest Yoga. (15)

Attachment, stupefaction, distraction, bashfulness and fear, are spoken of as the operations of the mind. One should bring these under subjection. (16)

He, who has controlled the five ordinary senses together with the higher six (*i.e.*, the mind) is incapable of being defeated by the Celestials, Asuras and the mankind. (17)

A hero is not spoken of as one, who has forcibly taken possession of another's kingdom: he, who has controlled all the senses, is described by the learned as a hero. (18)

By making all the senses, which run towards the external objects, operate internally, one should engage the mind in [the meditation of] the *Atman* (self) (19)

Being freed from all distracting thoughts, one should consign the individual soul to the *Bráhmaṇ*. This is *Dhyána*,—this is Yoga; the remnant is nothing but the amplification of a book. (20)

Renouncing attachment for earthly objects, when the mind becomes steadied in the form of the power of the soul, it is called *Samádhi*. (21)

Temporary is the position that is attained by the unification of the four (*viz.*, corporal body, subtile body, individual soul and the Supreme Soul). But eternal, real, and unending is what is acquired by the union of the two (*i.e.*, the individual soul and the Supreme Soul). (22)

It is a contradiction when what does not exist for all, is spoken of as existent. Therefore that does not exist in the heart of another. (23)

Brahma is to be known by one's own self, like cohabitation with a maiden. One, who is not a *Yogin* does not know (*Brahmaṇ*);—as one, born blind, does not know a pitcher. (24)

Brahma is completely knowable by him who daily

practises Yoga. The Eternal Para-Brahma is not ascertainable on account of subtleness. (25)

Like mental thoughts, the learned know it (*Brahman*) as one. Women and illiterate people consider it as manifold. (26)

Even the Celestials, who are possessed of *Sattwa* (harmonising tendency), are under the control of the object of the senses, what to speak of men in this respect who are under the influence of stupefaction and possessed of a very small portion of the *Sattwa-guna*. (27)

Therefore casting off the impurities of the mind, one should take up the staff [of a *Yogin*] ; others cannot do it and become subject to the objects of the senses. (28)

The water, driven by the wind and converted into waves, does not stand still even for a moment. Therefore, one should not place confidence in any. (29)

Many persons drive their livelihood under the umbrage of a triple staff [*i.e.*, of being a *Sannyásin*] ; he, who does not know *Brahman*, is not worthy of holding the triple staff. (30)

[A *Yogin*] should always preserve his *Brahmacharyya* [celibacy]. Sexual intercourse is of eight sorts :—*viz.*, thinking of a woman, talking [about it], dalliance with a woman, looking [at a woman with an impure desire], speaking to her secretly, determination [for holding a sexual congress], persistent endeavour [for doing it] and the actual deed. The learned hold that these are the eight divisions of sexual intercourse. (31—32)

This should never be thought or spoken of, nor

should it ever be done. One, who has mastered all these propensities, is a *Yatin*, and none else. (33)

Branding him as an outcaste, the king should speedily turn him, who, having adopted the life of mendicancy, does not observe its regulations, out of his kingdom. (34)

One [mendicant] is a *Bhikshu*; two are called *Mithuna* in the *Smriti*; three are called *Gráma*; and more than that, *Nagara*. (35)

A *Nagara*, *Gráma*, or a *Mithuna* should not be formed [by a *Yatin*]. By doing these three, a *Yatin* transgresses his own duty. (36)

If they would thus come to live together, their conversation would [naturally] tend towards begging, the king, the objects of their affection, slandering and jealousy. (37)

The exposition of the Scriptures for lucre and adoration, the collection of disciples and many other similar displays are [in vogue] amongst the bad ascetics (38)

Meditation, purification, begging alms, and always living in a solitary place,—these four are the duties of a *Bhikshu*. He must not follow the fifth. (39)

[A *Bhikshu*],—emaciated by ascetic austerities and the recitation of the *Mantram*, disabled by interruptions of health, age, infirmity or decrepitude, possessed by an evil planet, deranged in intellect—[may seek refuge in a house]. (40)

But a healthy and youthful *Bhikshu* cannot betake to a home-life; he would thereby vitiate that place and injure the learned. (41)

Such a healthy and youthful person destroys his *Brahmacharyya*; when *Brahmacharyya* is destroyed, his family also meets with destruction. (42)

If while living in a house, a *Bhikshu* holds sexual intercourse then the root of the master of that house is cut off. (43)

What is the use of any other religious rite for him in whose house a *Yatin* finds shelter even for a moment? He becomes blessed thereby. (44)

Living even for one night, a *Yatin* consumes all the sins that are collected by a householder till his death. (45)

The three worlds, consisting of animate and inanimate creations, are fed by him who feeds a *Yatin*, laden with toil, in the order of hermitage, by the practices of Yoga. (46)

The country, in which a *Yogin*, well-versed in meditation, resides, becomes purified, what to speak of his relatives? (47)

The thought of dualism, monism, dualism-and-monism, no-dualism and no-monism, leads to the highest acquisition. (48)

Permeated by the thought of *Brahman*, one should neither think of one's self nor of his relationship with another. Obtaining such a stage, one comes by the most excellent station. (49)

Some firmly believe in dualism; and some, in monism. I would describe the firmly-formed tenets of the monists. (50)

If one sees a second object except the self, then he should study the *S'âstras* and listen to [the views contained] in innumerable books. (51)

The Vipras, who study the Institutes of Daksha, containing an account of the most excellent duties of all the orders as spoken of duly, repair to the celestial religion. (52)

Even if an inferior person studies and listens to it reverentially, he comes by son, grandson, animals and fame. (53)

If a twice-born person makes this *Dharma S'âstra* listened to by others at the time of a *S'râddha*, it yields endless fruits and comes to the departed Manes. (54)

THE END.

S'A'TA'TAPA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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S'A'TA'TAPA SAMHITA'.

CHAPTER I.

THE *Mahâpâtakins* who do not perform the penitentiary rites, are born, after their sufferings in hell, with bodies disfigured with the signs [of their crimes]. (1)

The sin-indicating signs appear in every birth but, with the performance of the penitential rites and repentance [for the commission of the sins] they disappear. (2)

The marks of heinous crimes appear for seven births [consecutively]; those of the *Upapâtaks* (minor sins), for five: and those of other sins, for three. (3)

The diseases, begotten of the iniquitous deeds of mankind, disappear with proper treatment. They are cured by the recitation of the *Gâyatri*, adoration of the Celestials, performance of *Homa* and gifts. (4)

A sin, committed in a previous birth, assails people in the shape of a disease after the termination of the sufferings in a hell. It is dissipated by recitation etc., (5)

Leprosy, consumption, gonorrhœa, diarrhœa, obstruction in urination, stone, cough, dysentery, fistula, obstinate ulcers, inflammation of the glands, paralysis, loss of eyes,—these diseases, says the *Smriti*, originate from the perpetration of heinous crimes. (6—7)

Dropsy, liver, spleen, colic, ulcer, short-breathing, dyspepsia, fever, cold, forgetfulness, distraction of the senses, *Galagraha* (a kind of disease), bloody tumour, dry spreading itch, are the diseases begotten of minor

sins; convulsive fits, appearance of circular figures of various sizes on the body, trembling of the body, itches, elephantisis, *Paoṇḍarika* (a kind of leprosy), and other diseases, originate from *Unupáta*-sins. The diseases of mankind, heard by [the name of] piles, originate from *Atipapa* (heinous crimes). (8—10)

Various other diseases originate from the combination of sins. Their symptoms and penitentiary rites should be spoken of in due order. (11)

In *Mahápátakas* (gravest sins), [gifts] must be in full; in minor offences, in half; in other sins, one should give away a sixth, according to the nature of the disease and proportionate to one's power or otherwise. (12)

The general rule for making a gift of kine and other rites, is this:—In the gift of a cow, it should be of a good nature, with a calf and yielding milk. (13)

In the gift of a bull, it should be endued with auspicious marks and decorated with gold and a piece of white cloth. In the gift of earth, one should give away, unto the twice-born, lands of the measurement of ten *Nivarttana*. (14)

A *Nivarttana* consists of thirty rods, each rod being ten cubits [in length]. Ten *Nivarttanas* make one *Gockarma*. By making a gift [of such a piece of land], one lives gloriously in the celestial region. (15)

Where a hundred *Nishkas* (gold coins) are to be given away, gold, fifty or twenty *Nishkas* in quantity, [should be given]; in the gift of a horse, one should present a quiet and good-looking animal, bedecked with ornaments. (16)

In the gift of a buffalo, one should give away a she-buffalo endued with a golden weapon. And in a great gift, one should give away an elephant with a golden fruit. (17)

In the adoration of a Deity, one should present a hundred thousand excellent flowers. In the matter of feeding the twice-born, one should offer sweet edibles unto a thousand Bráhmaṇás. (18)

After adoring the Holder of the Trident (S'iva) with a hundred thousand flowers, one should recite the *Rudra-Mantram*. One should recite the *Rudra-Mantram* eleven times. Having performed the tenth part of a *Homa* with oblations of clarified butter covered with *Guggula* (fragrant gum resin), one should perform *A'bhisechanam* (sprinkling with water) with the *Varuṇa-Mantram*. In a *S'ánti*-(pacification) rite, one should pacify the goblins after pacifying the planets. (19—20)

In the gift of paddy, as laid down in the *Smṛiti*, good paddy of the quantity of a *Khâra* (a measure of grain equal to 16 *Droṇas*), or of six [should be given]; and in the gift of cloth, two pieces of silk raiments with camphor [should be given]. (21)

Having made ten, five, eight or four, good Bráhmaṇás seated, made up the *Sankalpa* (determination), according to one's own desire, performed the adoration of Vishṇu,—one should make presents of kine, according to one's might, unto the twice-born, after having decorated them, proportionate to one's means, with dresses and ornaments. (22—23)

One should then solicit from them, the due penance [for a sin] as punishable [by the king]. Then having duly performed the penitential rite with their permission, one should, again, for completing the same,

properly adore the twice-born persons. Gratified, the Bráhmaṇás should accord permission unto one who wishes to perform a religious rite. (24—25)

If the Bráhmaṇás desire it, all the faults in the matter of recitation, or in austerity or sacrificial rites disappear. (26)

The Deities honour what the Bráhmaṇás say. The Bráhmaṇás are at one with all the Deities and their words never prove otherwise. (27)

Fasting, religious observance, pilgrimage, religious austerity, if all these are performed by the Vipras, complete becomes the fruit thereof. (28)

When the earthly deities (*i.e.*, the Bráhmaṇás) say that it is well-done, one should carry it on his head after saluting them. [Thereby] he reaps the fruit of an *Agnisthoma*-rite. (29)

The Bráhmaṇás are the moving pilgrimages void of water and granting all desires. Persons suffering from the impurity [of sins], are purified by their word-like water. (30)

Having obtained their permission and received their blessings, one should, after feeding the twice-born according to one's might, take one's meals along with one's own kinsmen. (31)

CHAPTER II.

AFTER serving his term in hell, the destroyer of a Bráhmaṇa, is born afflicted with white leprosy. Therefore, for the expiation of that sin, one should perform a penitential rite. (1)

Five pitchers should be placed filled with five gems, five leaves and covered with a piece of white cloth. (2)

Earth collected from horse-stable, etc., should be placed into them ; they should be filled to the brim with sacred water and contain five bitters and various sorts of fruits. (3)

Sarvoushadi (sacred medicinal herbs) should be placed inside them. And they should be placed on each side by the twice-born. One should then place on the middle pitcher, a lotus of eight petals made of silver. (4)

On it, one should place the figure of the four-faced Deity Brahmá, made of half-a-*Pala* of gold. (5)

With scents, flowers, incense, etc., the sacrificer, should duly adore it thrice daily with the *Purushasúkta-Mantram.* (6)

Thereupon the Bráhmaṇás, observing celibacy, should gradually, recite their own *Védâs*,—the *Rig-Véda*, and others, into the pitchers placed in the east and other quarters. (7)

Thereupon after propitiating the planets, one should perform the tenth part of a *Homa* on the middle pitcher with sesame and gold soaked with clarified butter. (8)

Having finished this rite, extending over twelve days, the foremost of the twice-born should sprinkle the sacrificer with water in the altar. (9)

Thereupon one should, proportionate to his means, present kine, lands, gold, sesame, etc., unto the twice-born. Unto the *A'châryya*, he should give the idol. (10)

[He should say :—] "O ye A'dityas, Vasus, Rudras, Vis'wadévás, Maruts, being gratified, do ye destroy my most terrible sin. (11)

Repeatedly reciting this *Mantram* with reverence, he should beg pardon from the *A'chāryya*. By observing this regulation, one suffering from white-leprosy, becomes purified. (12)

The slayer of a cow, after his sufferings in a hell, is born as a leper. His redemption is as follows. He should place a pitcher filled with articles mentioned before. Its body should be pasted with red sandal, filled with red flowers and covered with a red cloth. Having thus made that pitcher red, he should place it in the south. (13—14)

He should then place on it a copper plate filled with powdered sesame; he should place on it the image of Yama, made with gold of the quantity of a *Nishka*. (15)

He should then adore it with the *Purushasūkta-Mantram*, [praying,—] "May my sin be dissipated." One, well-read in the *Sâma-Véda*, should finish the recitation of the *Saman* near the pitcher. (16)

Having performed the tenth part of the *Homa* with mustard and *Abhishéchanam* (sprinkling with water) with the *Pavamanisūkta*, one should present unto the *A'chārya*, the image of the King of Righteousness. (17)

"May Yama seated on a buffalo, with a dreadful rod in his hand, the presiding Deity of the south,—may he remove my sin." (18)

Having recited this *Mantram*, one should perform the *Visarjjana*-rite.* He should then spend a month being filled with reverence and faith. The sin of the destruction of a Bráhmaṇa or a cow is dissipated by this penitential rite. (19)

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* The life of a Deity is invoked in the image at the commencement of the worship; and at the end of it, the said life is said to be thrown into water. *Visarjjana* signifies "to throw off."

The destroyer of one's own father is born as an inert;—and that of mother, as a blind person, after undergoing the pangs of a hell. One should, therefore, duly perform the penitential rite. (20)

One should, according to directions, perform thirty *Prájápatyas*. After the termination of the rite, one should make a boat with gold, in quantity weighing a *Pala*. (21)

Then placing a pitcher made of silver, one should keep a copper plate on it. Then an image of the Deity (Vishṇu), bearing the mystic mark of *S'rívatsa*, should be made of gold of the quantity of a *Nishka*. (22)

Covering it with a silk cloth, one should duly adore it. He should then present, unto a twice-born person, the boat containing all the requisites. (23)

"O Vásudéva, O lord of the universe, O thou stationed in all creatures, O thou the destroyer of the calamity of one who bows unto thee, do thou rescue me, who am sunk in the ocean of iniquity." (24)

Having recited this *Mantram* and saluted it, one should present it (*i.e.*, the image) unto a Bráhmaṇa; one should make presents unto other Bráhmaṇás proportionate to one's means. (25)

The destroyer of a sister is born as a deaf after the termination of sufferings in a hell. In the destruction of a brother, [one is born] as a dumb. The following is the redemption laid down in the *Smṛiti*. (26)

One should, for the expiation of the sin, perform a *Chándráyaṇa*-rite. After the termination of this religious observance, one should make gift of a book with a golden fruit. (27)

Reciting the following *Mantrams*, one should throw off the image of the divine wife of Brahmá,—"O

Sáraswati, O Mother of the universe, O presiding Goddess of the words of the *Védás*, O great Goddess, rescue me from the sin originating from the iniquitous deeds. A person, slaying a child, is born as one whose children die on birth. (28—29)

For the purification of this sin, one should perform the wedding of a Bráhmaṇa and duly listen to the recitation of [the religious work] *Harivams'a*. (30)

One should then duly recite the *Mahârudra*. Eleven Rudras with six *Aṅgas* pass by the name of Rudra. (31)

The aggregate formed by these eleven, is called *Mahârudra*. Similarly this aggregate of eleven is also called *Atirudra*. (32)

[With this *Mantram*] and ten thousand *Durva*-grass, the tenth part of a *Homa* should be performed. Eleven gold *Nishkas* should be given away as the sacrifical present. (33)

But these eleven *Palas*, one should present unto a twice-born person according to one's means. One should, also, proportionate to one's might, make presents unto other Bráhmaṇás. (34)

[The priest] should make the pair bathe afterwards with the *Varuṇa-Mantram*. [The sacrificer] should give unto the *A'cháryya* clothes and ornaments. (35)

One, killing a cow, is born as a leper and his family becomes extinct. For the expiation of that sin, one should perform a hundred *Prâjâpatya*-penances. (36)

After the termination of the rite, one should, after making gifts of lands, listen to the recitation of the *Mahâbhâratam*. The slayer of a woman suffers [in another birth] with chronic diarrhœa. He should plant ten *As'wathva*-trees. (37)

He should then give away a small quantity of sugar, and feed a hundred Bráhmanás. The destroyer of a king suffers from consumption. The following is his redemption. (38)

By giving away kine, lands, gold, sweetmeats, water, clothes, a small quantity of clarified butter and sesame,—by making gifts in this order, the disease of consumption is cured. A man, killing a Vais'ya, is born suffering from blood discharges. (39—40)

Performing four *Prâjâpatyas*, one should dedicate paddy [to the quantity of] seven [*Khari*]. The destroyer of a S'údra is born as a man suffering from the disease of *Dandâpatânaka* (41)

After performing one *Prâjâpatya* one should give away a cow with a money-present. In the destruction of artizans, one is born as being harsh-speeched. (42)

For the expiation of that sin, a white bull should be given away. A person, slaying an elephant, becomes unsucessful in all works. (43)

Having a palace made, one should place an image of Ganés'a, or he should recite the *Ganés'a-Mantram* a thousand times. (44)

The gratification of Gana should first be done by the leaves of *Kulathva*-leaves and barley-cakes. By slaying a camel, one is born with a hoarse voice. (45)

For the purification of that sin, one should present camphor to the quantity of a *palam*. By slaying a horse one is born with a crooked face. (46)

For the expiation of that sin, one should give away sandal wood, one hundred *palas*, in quantity. By killing a she-buffalo, one is born with *Krishnagulma* (a chronic enlargement of the spleen). (47)

By killing an ass, one is born with ass-like hairs on his body. One should [for the expiation of the sin,] present an idol made of gold weighing three *Nishkas.* (48)

By killing a *Tarakshu*-deer, one is born having eyes like those of a crow. For the expiation of that sin, one should give away a cow made of precious stones. (49)

By killing a boar, a person is born with long and projecting teeth. For the purpose of purification, he should make a gift of a pitcher filled with clarified butter and money. (50)

By killing a deer, one is born lame; and a jackal, without foot. By him, a horse made of gold weighing a *Pala*, should be given away. (51)

By killing a goat, one is born with an extra limb. A she-goat covered with a cloth of variegated colours, should be given away by him. (52)

By killing a lamb, one is born with jaundice. For purification, he should present unto a Bráhmaña one *Pala* of musk. (53)

By killing a cat, one is born with a twany-coloured arm. He should make a present of a pigeon made of gold to the weight of a *Nishka*. (54)

By killing a *S'uka* and a *Sári* (a pair of parrots), a man becomes a stammerer in his next birth. He should present unto a Bráhmaṇa a good scriptural work with money. (55)

The destroyer of a crane is born with a long nose. He should give away a white cow. The destroyer of a crow is born earless. He should give away a black cow. (56)

The expiation for the sin of destruction, now spoken of, is for the Brâhmanás. Half of it, in order, should hold good in the case of the Kshatriyas and other [castes]. (57)

CHATPTER III.

A DRINKER of spirittuous liquor is born with black teeth. After performing a *Prâjâpatya*-rite, he should make seven figures with sugar and give them away for the expiation of his sin. (1)

Having recited the *Mahârudra-Mantram*, one should perform the tenth part of a *Homa* with sesame. Then *Abhishékha* (sprinkling with water) should be performed with the *Varuna-Mantram*. (2)

The drinker of spirituous liquor is born suffering from *Raktapitta* (discharge of blood from the mouth). For purification he should give 'away a pitcher [either] filled with clarified butter or one-half filled with honey, together with gold. (3)

By taking a forbidden food, one is born as a worm in the womb. For purification, one should fast on the *Bhishma-Pañchaka*-day.* (4)

By taking food seen by a woman in her courses, one is born as a worm in the womb. By living on the urine of cow and barley for three nights, one becomes purified. (5)

By taking food touched by a person who ought not to be touched, one is born as a worm in the womb. By fasting for three nights he is freed from that sin. (6)

* Five days from the eleventh to the fifteenth in the bright-half of the month of Kárttika, sacred to Bhishma.

By putting obstacles in another's feeding, one is born with dyspepsia. He should, as a penance, duly perform a hundred thousand *Homas*. (7)

He, who partakes of bad food, a good article being available, gets his digestive power impaired. He should perform three *Prâjâpatyas* and feed one hundred twice-born persons. (8)

The adminstrator of poison becomes subject to cold. He should give away ten milch-kine. He, who obstructs a high road, suffers from the disease of foot. He should make the gift of the horse. (9)

A wily person, after sufferings in hell, is born with the afflictions of Asthma and Bronchitis. One thousand *Palas* of clarified butter should be given away by him. (10)

A wicked person becomes subject to epilepsy. For the expiation of the sin, he should, after performing a *Brahmakurcha*-penance, give away a cow with a money gift. (11)

By giving pain to another, one is born as a sufferer of colic. For the expiation of that sin, he should give away edibles and recite the *Rudra-Mantram*. (12)

By putting fire to a forest, one is born as suffering from diarrhœa attended with blood purging. For the expiation of that sin, a fig-tree should be planted by him. (13)

He, who passes urine even once in a temple or in water, is afflicted with the diseases of the rectum (as piles, fistula, etc.,)—diseases as dreadful as the sin itself. (14)

Diseases of the rectum are cured by the adoration of the deities for a month, gift of a couple

of kine, and the performance of one *Prájápatya*-penance. (15)

Liver, spleen and dropsy are the diseases which originate from procuring abortions. For their cure the following penitential rite is laid down in the *Smriti*. (16)

In these [diseases] one should present unto a Vipra a *Jaladhénu*, according to the regulation, with three *Palas* of either gold, silver or copper. (17)

He, who breaks an idol, is born without any residence of his own. He should pour water on a *As'watha*-tree daily for a year. (18)

He should then perform the nuptials of the *As'wathva*-tree according to the regulations of his own family. Then he should establish the image of the Deity of Impediments (Ganés'a) duly adored. (19)

He, who gives vent to foul words, is born with a broken limb. He should give unto a twice-born person two *Palas* of silver and two pitchers filled with milk. (20)

He, who vilifies others, becomes bald-headed [in another birth]. He should make a gift of a cow with gold. He who laughs at others, is born with one ear. He should make a gift of a cow with pearls. (21)

He, who shows partiality in an assembly, is born suffering from paralysis. He should make a gift of gold, three *Nishkas* in weight, unto one who wends truthful ways. (22)

CHAPTER IV.

THE pilferer of a Vipra's gold is born, after the sufferings in a hell, as the destroyer of his own family. Afte

performing three *Chândrâyaṇas*, he should make a gift of a hundred gold coins. (1)

The pilferer of copper is born, after [serving his term in] hell as suffering from *Oudumvara* (a kind of leprosy). After performing one *Prâjâpatya*, he should make a gift of a hundred *Palas* of copper. (2)

The stealer of bellmetal becomes subject to the disease of *Poonḍaríka* (a kind of leprosy). Having bedecked a twice-born person with ornaments, he should make a gift, unto him, of a hundred *Palas* of bell-metal. (3)

The pilferer of brass is born with twany-coloured eyes. Fasting on an *Ekâdas'í*-day and bedecking a good Bráhmaṇa with ornaments, he should present unto him one hundred *Palas* of brass. (4)

A person, pilfering pearls, is born with twany-coloured hairs. Fasting, he should give away a hundred pearls according to proper regulations. (5)

A person, stealing tin, is born suffering from eye-diseases. Fasting for a day, he should give away one hundred *Palas* of tin. (6)

A person, pilfering lead, is born as suffering from head-diseases. Fasting for a day, he should give away one *Dhénu* weight of clarified butter according to the proper regulations. (7)

A person, stealing milk, is born as a diabetic patient. He should duly give, unto a Bráhmaṇa, milk one *Dhénu* in weight. (8)

By stealing milk curd a person is born insane. For purification, curd, one *Dhénu* in weight, should be given by him unto a Vipra. (9)

A stealer of honey is born as being subject to

eye-diseases. After fasting, he should give, unto a twice-born person, honey, one *Dhénu* in weight. (10)

A stealer of sugarcane-preparation (becomes subject) to *Gulma* (chronic enlargement of the liver or spleen). For the expiation of that sin, molasses, one *Dhénu* in weight, should be presented by him. (11)

A person, stealing iron, is born with spotted limbs. Fasting for a day, he should give away one hundred *Palas* of iron. (12)

A person, stealing oil, suffers from itches, etc., Fasting, he should give, unto a Vipra, two pitchers filled with oil. (13)

By pilfering uncooked rice, one is born without teeth. He should present images of the twin-As'wins made of two *Nishkas* of gold. (14)

By pilfering cooked rice, one is born with a disease on the tongue. He should recite the *Gáyatrí* for a hundred thousand times and perform the tenth part of a *Homa* with sesame. (15)

A person, stealing fruits, is born with ulcerated fingers. He should give unto a twice-born person ten thousand fruits of sorts. (16)

By pilfering betel-leaves, one is born with white lips. He should give away two most excellent *Vidrumas* (corals) with money presents. (17)

A person, stealing vegetable leaves, is born with black eyes He should give unto a Bráhmaṇa two most precious sapphires. (18)

By pilfering trunks or roots, a person is born with a shortened hand. A temple for a Deity or a garden should be made by him according to his might. (19)

By pilfering scents, one is born with limbs emitting

foul smell. He should offer oblations of a hundred thousand lotuses to the Fire. (20)

A person, pilfering wood, is born with a palm always perspiring. For purification, he should give, unto a learned person, a *Kusumbha*-flower, two *Palas* in size. (21)

The pilferer of learning and books is born dumb. He should give unto, a Bráhmaṇa, works on Nyáya (Logic) and *Itihása* (History) with money presents. (22)

The stealer of a cloth suffers from leprosy. He should give, unto a Bráhmaṇa, the image of Brahmá, made of gold, a *Nishka* in weight, and two pieces of cloth. (23)

The pilferer of wool is born with profuse hairs on his body. He should give, unto a twice-born person, an idol of Fire, made of gold, one *Nishka* in weight, together with a blanket. (24)

By pilfering silken fibres, a man is born without hairs on his body. For the purposes of purification, a cow should be given by him unto a twice-born person. (25)

By stealing medicinal herbs one is born suffering from the disease of *Suryávarta*. He should, for a month, offer *Arghya* to the sun and give away gold. (26)

The pilfirer of crimson-colored raiment and corals suffers from acute gout. He should give away a she-buffalo with a cloth and precious jems. (27)

The pilferer of a Vipra's jewels is born son-less. For the purpose of purification the recitation of the *Mahárudra-Mantram* should be done by him. (28)

Here are laid down all these regulations which, one, whose child dies after birth, should perform. He should

duly perform the tenth part of a *Homa* with *Palás'a* twigs. (29)

Various fevers originate from the stealth of articles belonging to a deity, such as fever, great fever, *Rudra* fever, and *Vishnu* fever. (30)

One should recite into ears *Rudra-mantram* in a [simple] fever, *Mahárudra* in a high fever, *Atirudra* in a *Rudra* fever, and twice the latter in a *Vaishnava* fever. (31)

The stealer of various other articles is born suffering from chronic diarrhœa. By him, according to his might, shall be given boiled rice, water, raiments and gold. (32)

CHAPTER V.

THE generative organ of a person disappears who knows his mother. By cohabiting with a Chandála woman one is born without testes. (1)

For the expiation of that sin, one should place a pitcher in the north covered with a crimson cloth and decorated with crimson-coloured garlands. (2)

On it one should place, in a bell metal vessel the image of the god of riches, seated on a man and made of gold to the weight of six *Nishkas*. (3)

He should adore, with the *Purusha-S'ukta Mantram*, the giver of riches having an universal form. A Vipra, conversant with the *Atharva-Veda*, should recite *Atharván*. (4)

Having made an idol of gold, twenty *Nishkas* in weight, and adored it, one should dedicate it unto a Vipra saying, "I am freed from my sin." (5)

May the beautiful deity, the lord of *Nidhis*, the beloved friend of Shankara, and the presiding deity of the quarter belonging to the moon, destroy my sin. (6)

For the purification of the sin encompassing the destruction of the generative organ and the testes, one should recite this *Mantram* and duly give the image unto the *A'chârya.* (7)

By violating a preceptor's bed one is born suffering from difficult urination. Its expiation shall be effected by rites pointed out by the Scriptures. (8)

On an auspicious day one should place a pitcher, in the West, covered with a blue cloth and decorated with blue garlands. (9)

On it one should place, in a copper vessel, the image of the deity Varuna (the god of water), the lord of aquatic animals, made of gold, six *Nishkas* in weight. (10)

With the *Purusha-S'ûkta Mantram* he should adore Varuna of the universal form. A Bráhmaṇa, conversant with the *Sâma-véda,* shall recite *Sâman* there. (11)

Having made an idol of gold with twenty *Nishkas* of gold and adored it, he should give it unto a Vipra" saying "I am freed from sin." (12)

May the divine Varuna, the lord of aquatic animals, the sanctifier of the universe, the pilot in the ocean of the world, purify me. (13)

Having duly recited this *Mantram* and decorated the idol, one should present it unto the *A'chârya* for the cure of difficult urination (14)

By knowing one's own daughter one is born with black leprosy. By knowing one's own sister one is born with yellow leprosy. (15)

For averting its action, one should place a pitcher, in the east, covered with a yellow cloth and decorated with yellow garlands. (16)

Thereon he should place, in a golden vessel, the image of the king of the celestials, of the worlds of the thunder-bolt, made of six *Nishkas* of gold. (17)

He should adore Vásava, having a universal form, with the *Purusha-S'úkta Mantram.* There the *Yayush, Sama* and the *Rig-Veda* shall be recited. (18)

Having made a golden idol with ten *Nishkas* and worshipped it, he should present it unto a Vipra saying, "I am freed from the sin." (19)

May the king of the celestials, the weilder of the thunder-bolt, the abode of Vishṇu, the performer of a hundred sacrifices, and the possessor of a thousand eyes, dissipate my sin. (20)

Having duly recited this *Mantram,* he should present unto the *A'chârya* the image of the thousand-eyed deity for the expiation of that sin. (21)

By knowing a brother's wife one is born with an incurable leprosy with fingers and toes falling off. By knowing a son's wife one is born with black leprosy. (22)

By him, for the expiation of the sin, shall be performed a half of the penance mentioned before. A tenth part of the Homa shall be performed, in every case, with seasame, soaked with clarified butter. (23)

From cohabitng with women, who should not be known, originates the disease of *Dhruvamaṇdala* (a kind of leprosy). Having made image of a cow with iron, to the size of sixty sesame, carrying a load of cotton, with bellmetal adders and with a calf, one should duly present it unto a Vipra, and recite the *Mantram* :

"May the mother Surabhi, daughter of Vishnu, destroy my sin." (24—25)

From cohabiting with a female ascetic originates the disease of stone in the bladder. One should perform a penitential rite for the expiation of that sin. (26)

He should give unto a learned Bráhmaṇa, as laid down in the *S'ástras*, one *Dhénu* of honey as well as a hundred *dronas* of sesame accompanied with gold. (27)

By knowing one's father's sister one is born with an ulcer on the right half of the body. Expiation shall be performed by him by making gifts of goats according to his might. (28)

By knowing a maternal uncle's wife one is born as a haunch-back. By making the gift of a black antelope skin one should perform the penitential rite. (29)

By knowing a mother's sister one gets ulcers on the left part of the body. By him redemption shall be effected by making gifts properly. (30)

By knowing a dead wife one is born as one whose wife dies. For the expiation of that sin he should celebrate the nuptials of a Bráhmaṇa. (31)

By knowing a woman of his own family one is born with fistula in ano. By him redemption shall be effected by a careful gift of a She-buffalo. (32)

By cohabiting with a female ascetic a person is born suffering from gonorrhœa. He should recite the *Rudra-Mantram* for one month and give away gold according to his might. (33)

By knowing one's own wife, who is initiated, one is born suffering from the vitiation of blood. For the expiation of that sin he should perform Prájápatyas. (34)

By knowing the wife of a person oelonging to his own caste, one is born suffering from the ulceration of the heart. For the expiation of that sin he should perform two *Prájápatyas.* (34)

By knowing the wife of a person belonging to his own caste, one is born suffering from the ulceration of heart. For the expiation of that sin he should perform two *Prájápatyas.* (35)

By cohabiting with a beast, one is born suffering from urinary diseases. For self-purification he should give two plates filled with sesame (36)

By cohabiting with a mare, one is born suffering from constipation of the bowels. For expiation he should bathe S'iva for a month with a thousand lotuses. (37)

These diseases undoubtedly affect men after the termination of their residence in hells. Likewise they affect women who associate with similar men. (38)

CHAPTER VI.

THOSE who have been killed by a horse, boar, horns, [by falling down from] a mountain, tree, or an elevated place, by a cart, fire, wood, weapon, stone, poison or hanging. (1)

Those killed by being wounded by a tiger, serpent, elephant, a king, thief, enemy, or a leopard; those killed by a wood or a dart; those for whom no purificatory rites have been performed. (2)

Those killed by cholera, by having rice-balls stuck in the throat, and long standing diarrhœa; those killed

by being possessed by *S'ákini** and other evil Grahas (planets) ; (3)

Those dead being unworthy of being touched, or suffering from impurity or having no sons—those dead under the following thirty five conditions do not come by a better condition. (4)

The three generations upwards from the father are entitled to *Piṇḍas* (the remnants of the food sticking to the hand after offering funeral oblations to the first three ancestors), three upwards that are *Nándimukhás* *i.e.*, to whom a *S'ráddha* is performed on a festive occasion) ; three upwards that are called *A'srumukhás*. (5)

Being gratified these twelve orders of *Pitṛis* (departed manes) grant children ; if they are not placed in proper condition they destroy children. (6)

The ten killed by tiger etc., are destructive of conception ; the twelve, killed by weapons etc., destroy the fœtus. (7)

The ten or twelve, killed by poison, etc., destroy a boy one year old. A departed mane, dead without any issue, creates childlessness. (8)

He, who cohabits with a maiden, is killed by a tiger ; the administrator of poison, by a snake ; the mischief-maker of a king, by an elephant. (9)

The destroyer of a royal prince [is killed by the king] ; and the destroyer of an animal, by a thief ; he who creates dissensions amongst friends, by an enemy ; and one of the conduct of a crane, by a wolf. (10)

The destroyer of a preceptor [dies] on the bed ; an envious person, being divorced from purificatory rites ; one committing mischief unto other, without any

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* A kind of female being attendant on Durgá (supposed to be a demon or fairy.

Samskàra (cremation etc); and the pilferer of a trust money [is killed] by a dog. (11)

One, who kills another by a noose, is killed by a boar in a forest; one making a cloth by killing an insect is killed by an insect (12)

One, who is inimical towards S'ankara, [is killed] by a horned animal; and a wicked man, by a cart; the stealer of lands, by falling down from an elevated place; and one who obstructs a sacrifice, by fire. (13)

The stealer of sacrificial presents [is killed] by forest fire; the vilifier of the *S'ruti*, by weapons; the vilifier of the twice-born, by a stone; and one who gives evil tendency, by poison. (14)

He, who commits injury [is killed] by hanging; the breaker of a bridge, by water; the filferer of the royal rod, by worms; and the stealer of iron, by chronic diarrhœa. (15)

He who works with pride, is killed by *S'âkini* and and other evil spirits. One studying the *Védâs* on an interdicted day is killed by a thunder-bolt. (16)

The pilferer of the sacred books dies touching an article that shall not be touched. The seller of wine dies degraded; and the pilferer of a Bráhmaṇa's cloth, childless. (17)

The penances for all those persons shall in due order be spoken of. One should make with gold, one *Nishka* in weight, the image of a male being of the form of a *Preta* (the Regent of the dead having four arms, with a rod in hand, seated on a buffalo). He should make a *pinda* (funeral cake) to the size of a *prastha* with flour and black sesame. (18—19)

He should place a pitcher filled with honey, clarified butter, and sugar, and containing a golden ear-ring, the

base of which is not black, containing five leaves, covered with a black cloth and consisting of *Sarbaushadhi* (lit:—all cure). Thereon he should place a plate filled with paddy and fruits. Then he should place on it seven kinds of paddy with fruits. Having placed the image of the *Préta* on the pitcher he should adore it. (20—22)

He should daily offer libations of milk with the *Purusha-S'úkta Mantram*, and then one, conversant with *Védas*, should recite in the pitcher the *Rudra-Muntram* with six divisions. (23)

Similarly, one should celebrate the adoration etc., of Yama with *Yama-S'úkta*. For self-purification the recitation of the *Gáyatri* should be performed. (24)

Having propitiated the planets before, he should perform the tenth part of *Homa* with sesame. Then with water sacred to the *Pitris* he should offer sesame and water, and *pindas* unto the *Preta*, of unknown family and name. Then he should recite the following *Mantram*: "I offer this *pindas* consisting of sasame, honey and clarified butter unto that *Preta*, who is troubling me. Then in honour of the *Préta*, he should dedicate unto Vishnu twelve black pitchers filled with water and containing a plate of sesame. Then he should sprinkle the *A'chârya* and his wife with the water of the pitcher consecrated with the Varuna *Mantram*, "S'uchirvarâyudhadhara" (holder of pure and most excellent weapon). Then the sacrificer shall offer the final present unto the *A'chârya*. (25—29)

Then offerings should be made unto Náráyana according to the deciscions of the *S'ástra*. This is the general regulation, spoken of, for these who die under infernal conditions. (30)

Special regulations should be known again in cases of persons killed by tigers. If a person is killed by a tiger for him should be performed the nuptials of another's daughter. (31)

In case of a snake-bite offerings should be given unto snakes; presents of gold should be made in all cases. One being killed by an elephant one should give away an idol of an elephant made of gold, four *nishkas* in weight. (32)

For one being killed by the king, one should give away a golden figure of a male being; a cow, for being killed by a thief; and a bull, by an enemy. (33)

For one being killed by a wolf, one should give away gold according to his might. On a person dying in bed, a bed made of cotton with an image of Vishnu made of gold one *nishka* in weight, lying on it, should be given away. For one dying in an impure state, an image of Hari, made of gold, two *niskkas* in weight, [should be given away] (34—35)

For one dying without the purificatory rites being performed unto one, the nuptials for a bachelor should performed. A person being killed by a god, one should bury some money, according to his might, under earth. (36)

For a person killed by a boar one should give away a buffalo, accompanied with a money-gift. For one killed by worms one should present food made of wheat unto the twice-born. (37)

For one killed by a horned animal one should give away a bull covered with a cloth. For one killed by a cart one should give away a properly equipped horse. (38)

For one killed by falling from an elevated place one should give away a *Dhányá Giri.* For one killed by fire one should give away sandals according to his might. (39)

For one killed by forest-fire one should call a meeting in his house; and for one killed by a weapon one should give away a she-buffalo accompanied with a money present. (40)

For one killed by stone one should give away a milch-cow with a calf. For one killed by poison one should give away lands containing cultivated fields. (41)

For one killed by hanging one should give away a milch-cow; and for one killed by water one should give away the image of Varuna made of gold, three *nishkas* in weight. (42)

For one killed by [falling down] a tree one should give away a golden tree accompanied with a gold coin. For one killed from chronic diarrhœa, one, being self-restrained, should recite the *Gáyatrí* for a hundred thousand times. (43)

For one killed by a S'ákini or any other evil spirit, one should duly recite the *Rudra Mantram.* For one killed by a thunder-bolt one should make gifts of learning. (44)

For one dead by touching an article that should not be touched, one should complete the recitation of the *Védas.* For one dead while touching a degraded caste one should give away books on sacred literature. (45)

For one dying in a degraded state one should perform sixteen *Prájápatyas.* For one dying childless one should perform ninety *Krichchhas* (distressing penance) (46)

For one killed by a horse one should give away a horse made of gold, three *nishkas* in weight. For one killed by monkey one should give away a monkey made of gold. (47)

For one dying of cholera one should treat a century of Brâhmaṇâs with sweet edibles. For one killed by fire sticking to the throat one should give away a *dhenu* of sesame. (48)

For one dying of a disease of the hair one should perform eight *Krichchhas*. According to this regulation one should perform the funeral rites for them. (49)

Thereupon being freed from the condition of a *preta* (dead) the gratified *Pitris* (departed manes) grant sons, grand-sons, longevity, health and wealth. (50)

Here ends the [account of the] fruits [of various] acts given by *S'átátapa* to his disciple *S'arabhanga* accosting him with humility. (51)

THE END.

LIKHITA SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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Likkhita Samhitâ.

LIKHITA SAMHITA'.

SACRIFICE or other religious rites, and the digging of tanks, etc., shall be performed with care by a Bráhmaṇa. By *Ishta* (religious rite) one attains to the celestial region, and by *Purtta* (digging of tanks, etc.,) one attains to emancipation. (1).

[Such a tank at least be excavated] that sacred water may lie on earth at least for a day; that, (*i.e.,* a tank) in which the thirst of a cow is satisfied, rescues seven generations. (2)

By planting trees a mortal attains to those regions which are described [as being attainable] by the gift of lands or kine. (3)

He, who reexcavates and restores delapidated wells, tanks, lakes, and temples, reaps the fruits of *Purtta* acts (4)

Adoration of the sacred Fire, ascetic austerity, truthfulness, the protection of the *Védas*, hospitality, and the worship of the Vis'wadevás are spoken of as *Ishta.* (5)

The [three] twice-born castes have equal rights in both *Ishta* and *Purtta* works. A S'udra is entitled to [perform] *Purtta* [works] but not Vedic rites. (6)

As long as the bone of a man exists in the Ganges water for so many thousands of years he lives gloriously in the celestial region. (7)

One should offer libations of water in water unto the celestials and the *Pitris.* For those dead without going through the purificatory rites one should offer libations of water on land. (8)

The deceased, for whom a bull is let loose on the eleventh day, is released from the region of the dead, and goes to that of the *Pitris.* (9)

Many sons should be sought for, because one of them at least may happen to go to Gayá, or celebrate a horse-sacrifice, or dedicate a *Neela* bull. (10)

If one, after entering Beneres, leaves that place on any occasion and goes elsewhere, the *Bhutas* (spirits) laugh, striking their palms, amongst themselves. (11)

The person naming whom one offers a *pinda at Gayás'iras*, goes to the celestial region, if stationed in a hell; and attains to emancipation, if residing in the celestial region. (12)

One takes him, whether he be his own relative or an out-sider, to the eternal region of Bráhmaṇ, by naming whom he offers a *pinda* at any place in the sacred shrine of Gayá. (13)

That which has a crimson colour, white hoops, tail and head, is called in the *Smṛiti*, a *Neela* bull. (14)

The first, twelve monthly, two six monthly, and the annual, ones,—these are the sixteen *S'ráddhas.* (15)

The *Pis'áchahood* of the person, for whom these sixteen *Ekoddhistha S'ráddhas* are not performed, remains fixed even if a hundred [annual] *S'ráddhas* are offered. (16)

After the performance of the *Sapindikaraṇ S'ráddha* a twice-born person should perform, every year, the *Ekoddhisthas* on days of their death, separately for his father and mother. (17)

Every year, for the gratification of one's father and mother, one should perform a *daiva* (rite for the deities) and offer one *pinda* only. (18)

On the last day of a month, on the two eclipses, on a *Parva*, and on *Mahâlayâ* three *pindas* should be offered, and one on the day of death. (19)

If a twice-born person performs the *Pârvana S'râddha* neglecting the *Ekoddhistha*, know that as fruitless; and he is known as the destroyer of his father. (20)

After the performance of the *Sapindakaran*, [the annual *S'râddha*] should be celebrated according to the Regulation of the *Pârvana* for him who dies on an *Amâvasyâ* day in the *Pitri* fort-night (the dark half of Bhádrapada). (21)

[He who dies] after holding the triple staff, does not come by the condition of a *pretá* (deceased), on the eleventh day of his death a [*S'ráddha*] should be performed according to the *Pârvana* regulations. (22)

A twice-oorn person should offer daily a pitcher filled with water for him for whom a *Sapindakaran* subsequent to the annual [*S'râddha*] is laid down in the *Smriti.* (23)

On the day of her death, with one [*pinda*] a *Sapindakaran* for a woman should be performed by her husband. It should be mixed with that for the paternal grand-mother. The latter living, it should be mixed with that for her mother-in-law, or grand-mother-in-law. This is the fixed rule. (24—25)

After the termination of the nuptial rite, and on the night of the fourth day, a woman becomes one with her husband, in a *pinda*, *gotra* (family), and impurity consequent upon births and deaths therein. (26)

At the seventh *pada* (foot-step)* after marriage a

* The seven steps at a marriage (the bride and bride-groom walk together seven steps after which the marriage becomes irrevocable).

woman becomes divorced from his own family. Gifts, and the offering of *pindas* and water should be done [according to the regulation of] her husband's *gotra* (family). (27)

By taking the name of the two in every *pinda* it should be offered for the two mothers. Three *pindas* should be offered for the six. The giver, by doing so, does not become stupefied. (28)

Even if he be a Bráhmaṇa, conversant with *Mantras*, and affected by physical sins as well as those affecting a row (diners), still Yama calls him sinless; and such a person is the sanctifier of the row. (29)

The residue of the oblation offered to the Fire, one should place in a *Pitṛi* vessel and distribute amongst the *Pitṛis*; he should never put it in a vessel for the Vis'wadevás. (30)

If a Vipra, who does maintain the Sacred Fire, performs a *Párvana S'râddha*, he should always perform fearlessly that for his ancestors in the maternal line. (31)

Ekoddishtha and not a *Párvana S'ráddha* should be offered unto them, men or women, who die sonless. (32)

On the self same *Tithi* on which a twice-born person dies, gifts and the offering of funeral cakes and water should be made unto him. (33)

Birth-day ceremony and *Abisheka* (consecration by sprinkling water) should never be done in the redundant month. But the *S'râddha*, preceding the annual one, may take place in the redundant month. (34)

That month is considered interdicted for every rite. In the other (*i.e.*, pure) part of the month and in the same *Tithi* any rite may be performed. (35)

One may daily cook rice with the fire, kept in the house, or with an ordinary one. It is laid down that *Homa* should be performed in that fire with which rice is cooked. (36)

One should zealously offer oblations every day to the *Vaidik* and *Laukika* (ordinary) fire. By [offering oblations] to the *Vaidika* one attains to the celestial region, and those to the *Laukika* dissipate sins. (37)

He, who does not preserve the sacred fire, should offer oblations to the Fire reciting the *S'akala Mantram* preceded by *Vyahriti*, and then, distributing food amongst the *Bhutas* (evil spirits), should himself take meals. (38)

He should not touch the food so long the Bráhmanas are not dismissed. He should then perform *Grihavali*. This is the established religious ritual. (39)

Darbhas (grass), black antelope skins, *Mantras*, and Bráhmanas, in particular, never become desecrated, so they may be employed repeatedly. (40)

A twice-born person should always, with a *Kus'á* in his hand, drink water and rinse his mouth. It is not considered as sullied as the residue of his meals. This is always the regulation. A *Kus'á* is as unsulliable as the hand. (41—42)

The blades of *Kus'á* grass should be caught hold of with the left hand, and the mouth should be rinsed with the right. The ignorant, who do not retain *Kus'ás* in their left hands on the occasion, are supposed to rinse their mouths with blood. (43)

Kus'á blades fastened with the waist-knot of a wearing cloth, or with the strings of a holy thread should be always regarded as unsullied, in as much as they are as pure as the body itself. (44)

Kus'â blades in touch with the *Pindas* dedicated to one's departed manes, or with any kind of excreted matter, as well as those used in offering libations of water to *Pitris*, should be rejected as unclean. (45)

One should practise *Brâhmacharyam* (absolute continence) on the occasion of celebrating a *Pârvana* or *Ekoddishta S'râddha*, as well as in connection with celebrating the one which is undertaken with the sole object of propitiating one's departed manes. (46)

Oblations should be first given to one's departed manes on the mother's side, then to those on the father's side, and thereafter to those on the maternal grand-father's side,* in connection with the celebration of a *Vriddhi S'râddha* (offerings made to one's departed manes on prosperous occasions such, as the birth of a son, etc.) (47)

Kratu and *Daksha*, *Vasu* and *Satya*, *Kâla* and *Kâma*, *Dhuri* and *Lochana*, and *Pururavâ* and *Madravasa*, are, in couples, styled as Vishwadevás. (48)

May the mighty Vishwadevás, of illustrious fate, come, and grant us the boon in respect of the celebration of those *S'râddhas* of which they have been respectively ordained to act as the presiding deities. (49)

Kratu and *Daksha* are the Vishwadevás, who should be invoked to preside over an *Ishta S'râddha* ceremony. (A *S'râddha* celebrated for the fruition of any earthly desire). *Vasu* and *Satya* are the Vishwadevás, who should be invoked in connection with a *Deva S'râddha* (*S'râddha* celebrated in honour of the gods.) *Kâla* and *Kâma* are the Vishwadevás, who should be addressed

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* A *Sáma Vedi* Bráhmana need not make any offering to manes on his mother's side (*Mátri paksha*) in connection with a *Vriddhi S'ráddha*. This is the regulation :—Tr.

on the occasion of an *Agni Káryayá* (oblation to the Fire god), *Dhuri* and *Lochona* in respect of *Ambara Káryayam*, and *Pururavá* and *Madravasa* in connection with a *Párvana S'ráddha* (the general ceremony of offering oblations to all the manes on days of *Párvana* such as, the new moon, etc.) (50)

A wise man should not wed a girl without an uterine (or step-brother) of her own and whose father's name is not known, apprehending lest she might have been previously given away as a *Putriká*. (51)

"I give this daughter, who has got no uterine brother of her own, duly bedecked with ornaments, to you. The male child begotten on her person shall be a son of mine." The girl, who is thus given away, is called a *Putriká*. (52)

The son begotten on a *Putriká* daughter should first offer oblations to his mother, then to his mother's father, and then to his father's father. (53)

He, who feeds (offers oblations to) his departed manes in earthen vessels on the occasion of a *S'ráddha*, is consigned to hell in the company of the invited Bráhmaṇas and the priest officiating at the ceremony. (54)

Earthen vessels may be substituted for other kinds of utensils, on the occasion, with the permission of the congregated Bráhmaṇas, provided they be first smeared with clarified butter. Such earthen vessels are not impure. (55)

The departed manes of a person, who himself, having performed a *S'ráddha*, dines, that day, out of greed, in connection with another's *S'ráddha*-ceremony, stand deprived of oblations and libations of water, and come by a worse condition in the nether regions. (56)

The departed manes of a person, who himself having performed a *S'ráddha*, or having dined in connection with one done by another, travels, that day, more than a distance of one *Krosha* (two miles), eat dust for a whole month reckoned from that date. (57)

Having performed a *S'râddha* ceremony, one should refrain from doing the following eight things, *viz.*, eating a second time that day, travelling, carrying a weight, reading, sexual intercourse, giving or taking of any gift, and performance of a *Homa.* (58)

By travelling (under the circumstance) one is born as a horse in one's next birth; by eating a second meal, a crow; by doing any work, a slave; by knowing a wife, a hog. (59)

One should first drink a little water consecrated by ten times reciting the *Sávitri Mantra*, and after that attend to one's daily *Sandhyá* rite. By so doing one is absolved from all sins incidental to doing forbidden acts. [under the auspicies of a *S'ráddha* ceremony]. (60)

An act of *Japa*, *Homa*, or gift-taking not performed by one in wet-clothes, or without covering one's knees, proves abortive (in respect of its religious merit.) (61)

A rite of *Chándráyana* penance should be practised before celebrating an *A'dya S'ráddha*; a *Paráka Vrata*, in connection with a monthly *S'râddha*; a *Tapta Krichchha Vrata* in connection with the one which is practised at the close of every third week (*Tripaksha*) or of a complete month, or of the first six months of a year; a three night's fast, in connection with the one to be performed on the completion of the second-half of the year (*Unâbdika*); and one night's (one day and night) fast, in connection with the celebration of a

Sapindakarana ceremony. (A * *S'râddha* ceremony, celebrated on the completion of a year from the date of the death of a deceased person, or earlier, if happens to be performed in connection with any special act such as, the marriage or *Upanayana* of any of his sons or daughters, etc., and which is supposed to liberate his spirit from the mansions of the *Pretas*). Uncleanness incidental to an act of helping in the cremation of a dead body is removed by practising a *Pâda Krichchha* (quarter part of a *Krichchha Vrata*) penance for a month from the date of the cremation. (62—63)

A rite of *S'raddha* should not be performed unto the spirit of a suicide, nor of one, either dead through the curse of a Brâhmaṇa, or killed by a snake, lizard; or a fanged or horned animal (64)

By touching the corpse of a person killed by a cow; or a Bráhmaṇa, or dead from the effects of voluntary strangulation, a Bráhmaṇa is reborn as a cow, or a horse. The contact of such a dead body is interdicted. (65)

The cutter of a noose or of a chord of binding strings, as well as the one guilty of incendiarism, should expiate his guilt by practising a *Tapta Krichchha* penance. This is ordained by the patriarch Manu. (66)

The performance of a *Tapta Krichchha Vrata* consists in living on a little warm water alone for the first three days; on a little worm milk alone for the second three days; on a little warm clarified butter alone for the third three days; and on air alone for the last or fourth three days of the entire term of the penance. (67)

The man, in rembrance of (whose guilt), one, who has been robbed of a wife, field, house, cow, land, or

gold, suffers self-immolation, should be regarded as a *Brâhmaṇaghâti* (Bráhmaṇicide). (68)

There is atonement for the guilt of an abettor or accomplice of a ravisher of female chastity. The ravisher alone should be regarded as *Brahmaghâti*. (69)

By unwillingly partaking of boiled rice (*lit.* any kind of food) in a *Chandala's* house, as well as of that prepared by a fallen or degraded person, one should live on water alone for a fortnight. The term of the penance should be extended to a month in cases where the delinquency has been knowingly committed. (70)

The touch of a fallen *yogin* should be expiated by an ablution; that of the residue of the meals of the degraded by the performance of a *Prâjâpatya Vratam*. (71)

Killing of a Bráhmaṇa, wine-drinking, theft of gold to the weight of more than eighty Ratis, and defiling one's preceptor's bed* are the four cardinal sins, the fifth being the one born of the company of such a sinful person. (72)

By helping a sinner falling under any of the five preceding categories in matters of expiation, either out of affection, greed, fear, or ignorance, one commits the same sin as the sinner seeking such expiation. (73)

A Bráhmaṇa happening to touch before washing his mouth after eating another similarly circumstanced as himself, should bathe that moment and rinse his mouth with water, whereby he would be clean again. (74)

A man commits no sin by marrying before his elder brother's marriage where the latter is either a hunch-

* Guru-talpaga—means the defiler of a preceptor's bed; but the scholiast interpretes the term as signifying an act of knowing one's step-mother.—*Tr.*

back, dwarf, eunuch, or idiot, or is deaf, dumb born-blind, or of indistinct speech. (75)

On one's elder brother happening to loose his virility, or to have resorted to the practice of *yoga*, or to a life of asceticism, or to be degraded in life on account of a sojourn to a country a residence wherein is considered degrading (*i.e.,* supposed to degrade a man in society), one is at liberty to marry even before the marriage of such an elder brother. (76)

A penitential rite, similar to that laid down in connection with an act of cow-killing, should be practised by one who sells horses or elephants for money, or mischievously fills up a tank or well, or fells or cuts down a tree. (77)

All the hairs of the body should be shaved in cases where a penance to the extent of a *Pâda* (quarter) measure would be found to be enjoined. In two *Pâdas* or half penances, the penitent should shave his mustaches only; all the hairs of the head excepting the tuft on the crown, in three legged (*Tripâda*) or three quarter penances; and the hair of the entire head in full or or four-footed ones. (78)

An act of ablution is the expiation for touching boiled rice prepared by a *Chandâla*; a *Prâjâpatya Vrata*, for touching the remnants of his meal. (79)

A *Prâjâpatya Vrata* is the penance for a Bráhmaṇa unwillingly drinking water out of a *Chandâla's* cup or water vessel, and vomiting or belching out the same immediately after drinking. (80)

A *Krichchha sântâpana* instead of a *Prâjâpapatya Vrata* would be the expiatory penance in his case if the water is not ejected out of, and retained and digested in, the stomach. (81)

A Bráhmana should practise a *Krichchha Sántápana Vrata*; a *Kshatriya*, a *Prájápatya Vrata*; a *Vaishya*, a half *Pràjâpatya*; and a *S'udra*, a quarter part of the last named penance. (82)

A woman in her periods, happening to be touched by a dog, hog, or crow, should observe a single night's fast, and regain her cleanness by taking *Pañchagavyam* (cowdung, cow's urine, cow milk, milkcurd and *Ghrita*. (83)

A man by unintentionally touching a woman in her menses some where below her navel should instantaneously bathe. A three night's fast is the expiation in cases where the contact is intentional and at a part of the body above her umbilicus. (84)

The *Sapindas* of a male child, dead within ten days of its birth, are not affected by uncleanness incidental to the death; and no libations of water should be offered to its spirit in such a case. (85)

A birth-uncleanness (uncleanness due to the birth of a child in the family) occurring within the term of one due to a death (in the same family) should terminate with the latter. But a death-uncleannes, occuring within the term of a birth-uncleanness, does not abate with its extinction. Death-uncleanness is stronger than birth-uncleanness. (86)

Agnates related to a deceased person within sixth degree of consanguinity are unclean for one day, within the fifth deree of consanguinity, for seven days; and within the third degree of consanguinity for ten days only.* (87)

The period of uncleaness due to the death of a deceased Bráhmana without the consecrated fire (*Niragni*)

* Not followed by the Bengal School.—*Tr.*

should be counted from after the hour of his death, while that in respect of a *Sâgnika* Bráhmaṇa (with the consecrated fire) should be counted from after the cremation of his dead body. (88)

Raw meat, clarified butter, honey, and oils expressed out of the seeds of fruits (such as almond oil, etc.), kept in the vessel of another unclean person, become clean as soon as they are taken out of it. (89)

The dust, raised by the ends of a broomstick, and happening to defile the bathing or drinking water of a person kept in a vessel, or touching his bathing apparel, tends to destroy his religious merit on the moment of such contact or defilement. (90)

Ill luck (*Alakshmi*) resides in the shade of a *Kapiththa* tree during the day, in the mixture of milk-curd and barley powder during the night, and constantly in the kernels of Amalaka fruit. (91)

One should perform three *Homas* and a hundred times recite the *Gâyatri Mantram* in connection with each act he thinks to be of evil augury. (92)

THE END.

VYA'SA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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Vyása Samhitá.

VYA'SA SAMHITA'.

CHAPTER I.

THE HOLY SAGES (*Munis*) approached that repository of penitential sanctity, *Vêda Vyâsa*, who was blissfully seated in his hermitage at Benares, and asked him questions regarding the duties of the members of different social orders (*Varṇas*). (1)

He of excellent memory having been thus interrogated by (other holy sages) recollected the *Smṛitis* as propounded in the *Védas*, and complacently said, hear, O *Munis!* (2)

Religious rites inculcated in the *Védas* should be practised in countries where black antelopes are found to roam about in nature. (3)

In matters of discrepancy between the *S'rutis*, *Smṛitis*, and *Purâṇas*, the former should be held as decisive, whereas the *Smṛitis* should have preference in all topics where there would be a difference of opinion between them and the *Purâṇas*. (4)

The term "twice-born" denotes the Brâhmaṇas, Kshatriyas, and Vaishyas. Only these three orders are entitled to practise religious rites propounded in the *S'rutis*, *Smṛitis* and *Purâṇas* in exclusion of all other castes. (5)

The fourth order is the S'udra, hence the S'udras, are entitled to practise religious rites, but they are not privileged to recite any Vedic *Mantra*, nor to pronounce the terms *Sváha, Svadhá and Vashat*. (6)

The daughter of a Bráhmaṇa, duly wedded to a Bráhmaṇa, is called a *Vipravinná*. All religious rites and ceremonies such as, postnatal rites, etc., should be done unto the male child of a *Vipravinna* according to the regulations laid down in respect of a Bráhmaṇa; those unto the male child of a Bráhmaṇa by a Kshatriya wife (*Kshatra-vinná*) should be done in the manner of a Kshatriya; while those unto the son of a Bráhmaṇa by his lawfully married S'udra wife in the manner of a S'udra. (7)

All religious rites should be done unto a male child begot by a Bráhmaṇa or a Kshatriya on his married Vaishya wife in the manner of a Vaishya, while those unto the son of a S'udra mother, under the circumstance, should be done in the manner of a S'udra. A son begot by a man of inferior caste on a woman of superior caste is worse than a S'udra. (8)

A son begot by a S'udra on a Bráhmaṇa girl should be considered as a *Chaṇdála*. Such a son is debarred from practising any religious rite. There are three kinds of *Chaṇdálas*. To the first kind or order belong the sons begotten on unmarried girls. To the second order belong the sons begot by persons on wives belonging to their own *Gotras*. (9)

To the third kind belong the sons begotten by S'udra fathers on mothers who are Bráhmanis. Vardhakis (carpenters), Nápitas (barbers), Gopas (milkmen), Ashapas, Kumbhakáras (potters), Vanik (traders), Káyasthas (Userers), Málákáras (flower-men), Varatas, Medas, Chaṇdálas, Dásas, Shvapáchas, Kolas and beefeaters belong to the lowest castes of men. Even a conversation with a person of any of these castes should

be expiated by an ablution and a sight of the sun. (10—12).

The rites of *Garbhâdhânam* (religious rites performed for the conception of one's wife), *Pumsavanam* (religious rites performed for the causation of the birth of a male child), *Simantonnayanam* (described below), *Jâtakarma* (post-natal rites), *Nâmakaraṇam* (rite of first nomenclature), *Nishkramaṇam* (formal taking out of the child in the open), *Annaprâshanam* (ceremony of first feeding the child with boiled rice), *Vapanam* (ceremony of tonsure), *Karṇavédha* (ceremony of perforating the child's ear-lobes), *Vratâdésha* (the ceremony of investure with the holy thread), *Védârambha* (ceremonial commencement of the study of the Védas), *Kes'antam* (ceremony of cutting the child's hair), *Snânam* (ceremonial ablution), *Vivâhâgni-parigraha* (the ceremony of lighting up the nuptial fire which is kept burning ever afterwards), *Tretâgni-samgraha* (the ceremony of kindling the three different kinds of fire known as *Dakshiṇagniḥ*, *Gârhapatyâgniḥ*, and *A'havaniyâgniḥ* which are kept burning till the death of the lighter), are the sixteen purificatory rites ordained to be performed in the case of a Bráhmaṇa in the scriptures.* (13—15)

The recitation of any *Mantra* by a woman is prohibited in the ten ceremonies commencing with the *Jâtakarma* and ending with the *Karṇavéda*; but she is privileged to recite *Mantras* in connection with the celebration of her marriage ceremony. These ten rites should be done unto the S'udras without any *Mantras* whatsoever. (16)

* The number is reduced to ten in the case of a Brahmana who is not a custodian of the sacred fire. Tr.

The rite of *Garbhádhánam* should be done unto one's wife on the first appearance of her menses; the rite of *Pumsavanam* in the third month of her first pregnancy; and the rite of *Simantonnayanam* (the ceremony of the parting of the hair), during the eighth month of gestation. The rite of *Játakarmá* should be done unto a child on the sixth day of its birth; the rite of *Námakaranam*, on the eleventh day; and the rite of *Nishkramanam* in the fourth month of its birth. (17)

The rite of *Annaprás'anam* should be done unto it in the eleventh month; and the ceremony of tonsure according to the custom of its father's family (but before it completes the third year of its age). After the ceremony of tonsure that of *Karnavédha* should be done unto a child. (18)

The son of a Bráhmana should be invested with the holy thread at the eighth year of his age reckoned from the period of his inter-uterine life. Similarly, the investure with the holy thread in the case of a Kshatriya or Vaishya child should be made at the eleventh and twelfth year respectively. (19)

Sons of Bráhmanás, Kshatriyas, and Vaishyas, not invested with the holy thread after having respectively attained the ages of fifteen years and two months, twenty-one years and two months, and twenty-three years and two months, become deprived of the right of investure and studying the *Védas*. They are called *Vrátyas*. Such children should expiate their guilt by performing a *Vrátyastoma* sacrifice. (20)

Bráhmanás, Kshatriyas, and Vaishyas are called the twice-born. Their first births take place when they are delivered of their mother's womb; their second,

when they duly accept the *Gâyatri Mantra* from their preceptors. (21)

Thus made twice-born, and free from all other faults, they become entitled to study the *Vêdas, Smritis*, and *Purânas*. (22)

Having been duly invested with the holy thread, they should reside in the houses of their preceptors, observing perfect celebacy, wearing the girdle, girdle-cloth, holy thread, and using the staff and deer-skin. (23)

On an auspicious day, and having obtained the permission of their preceptors, they should cast oblations into the sacred fire, and commence the study of the Védas by reciting the *Omkâra* and the *Gâyatri* (24)

A twice-born (pupil) should study the *Dharma S'astras* under the guidance of his preceptor for learning the rules of decorum and cleanliness (both mental and physical), and do whatever is beneficial to his master. (25)

Then having made obeisance to the elders, he should sit beside his preceptor, constantly exert his best for the furtherance of his studies, and do nothing else than what is beneficial to him (preceptor). (26)

Even having been reprimanded by his preceptor, he should not make any reply in retort, nor go away even when driven away by the former. (27)

Living a life of perfect celebacy, he should renounce all hatred, envy, malice, idle glances at the sun, singing, dancing, intoxication (lit: insanity), calumny, personal decorations, application of collyrium along the eyelids, contemplation of himself in the mirror, smearing the body with scented unguents, use of sandal pastes or garlands of flowers, idle strolls, and discontent. (28—29)

A little after midday, and with the permission of his preceptor, he should ungreedily ask for alms of men of good conduct and regulated habits (*Niyama*), and having obtained the alms, he should instantly retire therefrom, considering the articles of gift as riches. (30)

Having performed the midday rites, he should take his meal with the permission of his preceptor. He should not take only cooked rice, nor that which is the residue of another's meal. At the close of his meal he should rinse his mouth with water. (31)

Even while in distress, the acceptance of any wealth excepting the alms is prohibited. He may dine in connection with a *Pitri S'râddha* if thereto invited by a person without any disqualification, and if his preceptor approves it. (32)

A single meal, which is not incompatible with the spirit of *Brahmacharyam* is what is enjoined to be taken by him (the student), every day. Having partaken of it, he should wait upon his preceptor. Then having cast twigs of sacred trees (*Samid*) into the sacrificial fire, he should attend to his preceptor's comforts. In the night, and with the permission of his teacher, he should lie down in a recumbent posture, after the former had been comfortably laid in bed. (33—35)

A *Brahmachârin* should thus daily practise his vow, until the completion of his study of the *Védas*; he should devote himself to the good of his master, be sweet of speech and devout in spirit. (36)

The twice-born one, who studies the *Védas* in this manner, becomes capable of (effectively) cursing or granting boon to other persons, and lives in the same region with the Rishis, after death. (37)

Milk, wine, honey, and clarified butter are the articles which the gods are fond of. He should constantly study the *Védas* except on the interdicted days. On such days their other collateral subjects should be studied with the preceptor's permission. (38)

An infringement of the preceptor's order makes all studies of the *Védas* abortive. Hence, one should study them in a submissive spirit. Even a little study of the *Védas* stands their twice-born reader in good stead both in this world and the next. (39)

The ritualistic (*Naishthika*) *Brahmachârin*, who practises this vow from his *Upanayana* (investure with the holy thread) till death, attains to Brahma. (40)

The twice-born one, who practises this vow for thirty-six years, is called a *Upâkurvanak*. At the close of this *Vrata*, the vowist should shave his head. Thus having finished the study of all the *Védas* or of any part thereof, he (the student) should give honorarium to his preceptor (*Dakhiná*) after having obtained his permission thereto, and bathe thereafter (41)

CHAPTER II.

At the close of such Vedic studies, and having performed the rite of *Avabhritha* ablution (*lit.*—ceremony of ablution at the completion of a principal sacrifice) a twice-born one, wishing to be a house-holder, should seek the hands of a girl of unimpeachable birth and family. (1)

The daughter of an erudite father of good conduct and having sons of his own loins, and born of a family

free from all blemishes or any contagious or hereditary disease, and not plighted for money to any other bridegroom before, and not of the same *Prabara* and *Gotra* with him, nor related to him as a *Sapinda* in his father's or mothers side and belonging to his own *varna* and social order, slender, of auspicious signs, clad in silken garments, and not above eight years of age,* and whose paternal ancestors to the tenth degree in the ascending line were all men of renown, should be solemnly wedded by a (twice-born) according to religious rites, if proferred in marriage. (2—4)

A daughter should be given in marriage to a (twice-born) one, befitting her family in respect of learning, birth, etc., and suited to her in years, according to the rites of a Bráhma marriage, or according to any other regulation where the former would not avail. (5)

Her father, grand-father, brother, uncle, cognates and mother are successively entitled to give away a girl in marriage. In the absence of a father, a grand-father will formally give her away, and so on, in the order of enumeration. The bride can herself give her away in the absence of any of these relations. (6)

The sin incidental to (an act of) procuring abortion (lit: destruction of the fœtus) is committed, if through the negligence of her giver a girl menstrates before her marriage. He, who does not give away a daughter in marriage before she attains her puborty, becomes degraded. (7)

Both the giver and the taker of a girl (in marriage) stand exonerated from all penalties if the latter gives her away saying, "I give this girl to you," and the

* Several Commentators interpret the term as denoting "fair-coloured."

latter accepts the gift by saying, "I take her (as my wife)." (8)

A man by desserting a blameless girl, or defiling an innocent one, makes himself liable to punishment, (9)

(A twice born) one can take a wife who is not of his own caste (Varna), even after marrying one of his own order (Varna). The son begotten on the wife of one's own caste, does not stand as an *Asavarna* (of a different caste) son to one under the circumstance. (10)

A Brâhmaṇa can marry a Kshatriya or Vaishya girl; a Kshatriya can take a Vaishya wife, and a Vaishya can wed a S'udra's daughter. But the member of an inferior caste can not wed a girl of superior caste. (11)

Amongst wives of different castes, she, who is of the same caste with her lord, should be his companion in matters of piety and religion. Of several wives all belonging to the same caste as their lord, she, who has the greatest attachment to piety, should have preference as regards companionship in the celebration of religious rites, etc. (12)

The god Brahma cleft his body in two, of yore. Out of one part sprang the husbands, and out of the other the wives. This is what the S'ruti relates. (13)

A man, so long he does not take a wife, is but (a) half (incomplete) being. A half (thing) can not beget. A whole (thing) only can beget. This is the dictum of the S'ruti. (14)

A wife is weightier than the world with its virtues, wealth, and enjoyment, since with the help of no other auxiliary than a wife can he bear its burden. Hence, one should marry, and by constant practice of self-control duly maintain her. (15)

Having married, a man should live with his wife and the sacred fire in his own house, not neglecting his duties and the Vaitânika (sacrificial) fire with the advent of opulence. (16)

Each day, he should cheerfully perform the *Smârta* rites with tne help of the nuptial fire, and those inculcated in the *S'rutis* with that of the sácrificial one. (17)

Day and night, the wedded couple should be one in spirit in respect of all matters of piety, gain, and desire (enjoyment). They should be one in vows and practices. (18)

A woman has no separate existence from her lord in matters of piety, gain and desire. The S'âstras have enjoined this dependency of love. (19)

A wife should quit her bed before her lord, cleanse (wash) her person, fold up the beds, and make her house clean and tidy. (20)

Then having entered the chamber of *Homa* (sacrificial fire) she should (first) wash and plaster its floor, and then the yard of her house, and after that, wash with warm water the vessels of oils, clarified butter, etc., which are used in connection with Agnikaryayas, and keep them in their proper places. (21)

Utensils or implements, which are used in couples (such as the pestle and mortar, etc.,) should never be separated. The vessels (of rice, etc.,) should be cleansed and refilled with their respective contents, and the kitchen-utensils should be taken out, cleansed, and replaced in their proper positions. (22—23)

The oven should be repaired and replastered with earth and clay, and the fire should be lighted therein. Thus having performed her morning (house-hold)

duties, and pondered over the dishes of different flavours (to be prepared, that day), and allotment of work to different workers, and the daily expenditure of the household, she should make obeisance to her elders and superiors. (24)

Then she should decorate her person with the ornaments given to her by her father-in-law, husband, father, mother, maternal uncle, or relations. (25)

Pure in her thought, speech and action, and obedient to the dictates of her lord, she should follow him (in life) like his own shadow, seek his good like a trusted friend, and minister to his desires like a servant. 26—27)

Then having finished cooking, she should report of it to her husband saying, "the rice is cooked." The husband having made offerings therewith to the Vishvadevas, she should first feed the children, and then serve out the morning meal to her lord. (28)

Then, with the permission of her lord, she would partake of the residue of the boiled rice and cooked dishes (described above), and spend the closing portion of the day in contemplation of the family earnings and expenditure. (29)

Having again attended to the cleansings of the house, etc., at evening, she should cook the night meals (of the household) and provide her husband with a sumptuous repast. (30)

Then the cheerful lamps should be lighted, and she, having spread out a comfortable bed, attend to massage the body of her lord. (31)

After her husband had slept, she should lie down by her side, not entirely bereft of clothes, with her

mind fully centered in his self, cautious, non-desiring, and with her passions held under a healthy control. (32)

She should not speak too loudly, nor harshly, or unpleasantly to her lord, avoiding all quarrels, lamentations, and perfidies. (33)

She should not be prodigal in her purse, nor hostile to the spirit of piety or gain. Carelessness, fickleness of mind, anger, envy, deception, vanity, rivalry, mischievousness, cruelty, inordinate pride, cunningness, atheism, daringness, discontent, and dissimulation are the fifteen vices which a chaste wife should always try to renounce. (34—35)

A chaste wife, who thus worships her lord, acquires fame and blessings in this life, and lives in the same region with him, after death. (36)

I have described the daily or general duties of wives, now hear me discourse on their specific ones. A wife, on the appearance of her flow, should renounce all those duties, as she becomes unclean. Bashfully she should reside in a lonely chamber, avoiding the eyes of her friends and relations. (37)

Clad in a single sheet of cloth, and forsaking ornaments and ablution, she should sit silent with her eyes cast downward. Avoiding all listless movements of her eyes and extremities, she should take boiled rice at night alone during her periods. (38—39).

Having passed three nights in such a staid condition of mind, she should wash her clothes, and bathe, on the morning of the fourth day. (40)

Then having seen the face of her husband she would be clean again, whereupon she should resume her usual house-hold duties as before. (41)

The sixteen (successive) nights from the first appear-

ance of the flow in women are called the Menstrual period. Healthy male seeds (sperms) cast into healthy fields (female reproductive organs) during this period are found to sprout (lead to conception). (42)

The first four nights of the period should be avoided as Parva days, as well as those marked by the asterisms called Révati, Pitraksha and Râkshasa. Fecundation should take place on each even night during the menstrual peroid alone. (43)

A man, clad in a silk garment and duly bedecked with ornaments, should visit his wife on (any of these even) nights, whereby he would get a son bearing all auspicious signs on his person. (44)

Even the vow of a Brahmachârin, who visits his wife during her menstrual period, is not vitiated by so doing. Even he, who does not know any other woman, commits no sin by going unto his own wife during her menstrual period according to the natural inclinations of his mind. (45)

A husband not visiting his wife during her menstrual period is guilty of fœticide. The infidel wife, who gets herself impregnated by another man is fit to be abandoned by her lord. (46)

A wife, procuring abortion of her pregnancy caused by her husband, is guilty of a *Mahâpâtakam*. A husband, by unjustly desserting his own innocent wife, becomes a spiritual out-caste. (47)

A chaste wife should not renounce her lord, even if he be guilty of a *Mahâpâtakam*, praying that his sin might be extinguished in no distant time. (48).

A husband should not look at the face of his faithless wife. He should banish her in a distant country after a good censuring. (49)

A good wife should renounce all pleasures as long as her husband would be absent in a distant country. The widow of a Brâhmana should either immolate herself in fire with the corpse of her deceased husband, or observe a vow of life-long *Brahmacharayam* (continence) from that date, shaving the hair of her head, and foregoing all articles of luxury. (50—51)

A faithless wife may be again entrusted with the wifely duties by her lord after her next menstrual ablution (at the close of her next monthly flow) after the act of infidility, and treat her as his own wife as before.

A husband may forsake and banish in any distant country, any of the following wives, *viz.*, those who are deceitful, faithless (lit: forsaking virtue or religion) hostile to her husband's desires, invalid (suffering from an incurable or longstanding disease), wicked, addicted to wine, gambling, or hunting excursions, or inimical to his intrests. A husband should count a superseded wife *(Adhivinna')* still as a wife of his own after he has married a second time. (52—53)

Under no circumstance women should be kept unprotected. Fathers, husbands, and sons should take them under their guardianship in succession. (54)

The dead bodies of deceased and well born wives, who leave behind them sons, grandsons, and great grandsons, etc., should be duly cremated. They (wives) attain to the same region with their husbands, who had performed Pitri Yajnas in their lives and are hence entitled to spiritual emancipation, after death. (55—56)

CHAPTER III.

THE acts of a house-holder may be classified as *Nityam*, *Naimittikan* and *Kâmayam*.* Now hear me describe each of these kinds in detail. (1)

A householder should quit his bed at the close of the last quarter of the night, meditating upon the self of (god) Hari. Then having seen auspicious articles, he should commence the necessary works of his daily life. (2)

Then having eased and washed himself, he should bask in the glare of fire. After that, he should cleanse his teeth with water, bathe, perform his rite of *Sandhyâ* worship, and offer libations of water to the gods and *Pitris* in succession (as regulated). (3)

Then the best of Bráhmaṇas should study the *Védas*, histories *(Itihâsas)*, and the kindred branches of knowledge (*Védangas*), give instructions to his own pupils, and feed the good Bráhmaṇas. (4)

Acquire that which has not been already acquired, and having obtained it distribute it as soon as possible. Equals should not sit with equals without first reporting their own presence or arrival. (5)

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* A *Kamayam karma* is an act whose performance is imperatively obligatory on all persons, and a non-performance whereof detracts one's religious merits, though its performance does not make any addition to it.

A *Naimittikam karma* is an act whose performance is not imperatively obligatory, nor its non-performance detracts from, or performance adds to, one's religious merit It is a specific act enjoined to be performed on a special occasion.

A *Kâmayam Karmá* is an act which is performed for the fruition of any definite object, such as a residence in heaven, or the birth of a male child, etc.

In tanks, lakes, wells, and fountains, etc., belonging to others, one should bathe duly after having first taken five handfuls of clay *(Pañcha-Pinda)* therefrom. (6)

In cases where *Tirthas* would be unavailable, or in those wherein ablution would not be practicable, one should bathe in the court-yard of a house with water enough to wet, and be rinsed out of, his cloth. (7)

The rite of ablution should be performed by reciting the *A'pohishtâ Mantra*; the rite of purification *(Mârjanam)* should be done by reading the one beginning with *Drupadâdiva Mumuchâna.* After the bath, the bather should thrice practise *Prânâyâma*, and look at the sun by reciting the *Suryopasthâna Mantram.* (8)

Then having recited the *Gâyatri*, the twice-born ones should commence the study of the *Vêdas.* Having studied portion of the *Sâman*, *Yajus*, and *Atharvan*, they should commence reading the *Itihâsas*, *Parânas*, and *Upanishads*, either entirely, or in parts, if a complete perusal is not feasible. This should be done every day. (9—10)

A twice-born one, through the merit of such studies, acquires all the virtues which can be acquired by celebrating religious sacrifices, by making gifts and practising penitential austerities. Hence, he should read the *Vêdas*, every day, without indulging in any idle talk. (11)

The *Dharma S'astras, Itihâsas* and *Purânas* should be read, if possible, in their entireties, and at the end of such studies a twice-born one should first offer libations of water to the gods. (12)

The rite of *Tarpanam* (offering libation) should be performed as follows :—He (performer of the rite) should sit with his face looking eastward and his right knee

flexed and placed on the ground. (Thus seated) he should catch hold of his holy thread in the usual posture, and a *Kusha* blade with the first phalanx of his right thumb, and offer a single libation of water containing barley corn to the Gods by reciting the *Devâ, Yakshâ*, etc., *Mantra*—(May the gods, Yakshas, etc., be pleased, etc.,) (13)

Then he should sit with his knees flexed and placed on the ground, and his face turned towards the north, catching hold of his holy thread in the posture of a necklace, and offer two libations of water containing barley and sesame unto each spirit of men with the end of a *kusha* blade held at the root of his little finger. The libations should be cast towards the north. (14)

Then seated with his left knee flexed and his holy thread placed on his right shoulder, he, looking eastward, should offer three libations of water, containing sesame only, unto his father, grandfather and great grandfather, as well as unto his departed maternal grandfather, maternal great grandfather, maternal great great grandfater, and so on, unto the spirits of his paternal grandmother and paternal great grandmother, with the end of a *Kushâ* blade, double the ordinary length, held at the root of his right index finger. (15—17)

The spirits of deceased persons belonging to the family of one's meternal grandfather, or to one's own *Gotra*, and whose corpses had not been duly cremated, should be separately propitiated with the offering of a single oblation, each. (18)

The water squeezed out of the wearing cloth of a performer of *Tarpaṇam* should be offered as libations unto the spirits of those deceased in his family, who had died without the rite of *Annaprâs'anam* having been

done unto them, or whose dead bodies had not been cremated. (19)

The departed manes of him, who thus squeezes water drops out of his wearing cloth and offers them as libations (as above described) without first having offered libations of water unto them, despair of obtaining any water at all, with the gods and Rishis, such as Sanaka etc., (20)

A rite of *Tarpaṇam* done with water containing *Kus'a* blades and sesame, and by reciting their *Gotras* and names with the term *svadhâ* (obeisance) appended thereto, becomes gratifying to the *Pitris*. One done without any of these factors proves abortive. (21)

A rite of *Tarpaṇam* done by a person while thinking of other things, or not according to the regulations of the *S'astras*, or without being seated on a proper cushion, proves as blood to his departed manes. (22)

The *Pitris* propitiated with a *Tarpaṇam* duly performed as above regulated, grants all wished-for things to its performer. (23)

The deities mentioned in the *Jalamantra* should be worshipped by reciting the *Mantras* in which the names of Brahmâ, Vishnu, S'iva, A'ditya, and Mitrâ-Varuna, occur. (24)

Having performed the rite of *Suryopasthânam* with his face turned towards the east, a twice-born one should purify the water by invoking the names of Brahmâ, Agni, Indra, Oshadhi, Jiva and Vishnu. In connection with this rite he should recite the *Mantra, Yat*, etc., with the term *Namas* appended to it, by addressing the name of each of these (divinities). After that, he should rinse his mouth, and bathe. (25—26)

Then having entered his house, a twice-born one should perform the four *Pâka-Yajnas* (simple domestic

sacrifices) with the help of the *A'vasathya* fire (the sacred fire kept in the house). He, whose *A'vasathya* fire has not been lighted at all, should perform the *Homa* by casting oblations of boiled rice soaked in clarified butter in the *Laukika* fire, according the regulations of the *Sakala* (a school of the Rig-*Véda*) school. (27—28)

The oblations should be cast in the sacred fire by severally and combinedly reciting the *Vyáhritis* and the six *Mantras* running as *Deva Kritasya* etc., (29)

After that, the *Prájápatya Svishta Krita Homa* should be performed by offering twelve oblations unto the fire, prefixing *Om* and appending *Sváhá* to the *Mantra* according to the *Svishta* regulation. (30)

The oblations should be offered on *Kusha* blades spread out on the ground; and the one, well-versed in the *S'astras,* should first offer three oblations by prefixing *Om* and appending *Namas* to the *Mantra* as follows :— *Om,* to *Vishvadevas (Namas)* obeisance; *Om,* to all the beings *(Bhutas) Namas* (obeisance); *Om,* to the lord of all the beings *(Butánâm Patayaé) Namas* (obeisance); and after that, *Om,* to *Pitris* (obeisance) *Námas.* (31—32)

The washings of the vessels should be cast in the North-west, and sixteen morsels of boiled rice soaked in clarified butter should be offered, by saying, "these (morsels of) boiled rice to men" *(Idam Annam Manushyévyah Hanta).* (33)

A twice-born one should offer six oblations of boiled rice to his six departed manes (father, grandfather, great-grand father, maternal grandfather, maternal great grand father, and maternal great great grand father) by mentioning the name and *Gotra* of each, and by appending the term *Svadhá* to each of these

Mantras, according to one's might and the regulations of the *PitriYajna*. (34)

A few texts of the *Védas* should be recited on the occasion for the completion of the *Brahma-Yajna*. (35)

Then having taken a quantity of boiled rice in his hand, he should walk out of his room and offer morsels of it to crows and Svapachas (*Chandálas*, *lit.* dog-feeders). (36)

Then in a pure spirit, and for a period of forty-eight minutes *(Muhurta)*, the house-holder should calmly wait at his gate for any chance-comer (*Atithi)*; and having found any hungry, sober *Atithi* coming from a distance, he should reverentially accost and welcome him to his house. (37—38)

He should give him water for washing his feet, and show him every mark of respect. An *Atithi*, duly honoured, is greater than a *Yajna* (sacrifice), inasmuch as he makes his host entitled to the merit of heaven on the very day of his arrival. (39)

An *Atithi*, and a Bráhmana well-versed in the *Védas*, happening to arrive at one' house during the celebration of the *Vais'vadeva* sacrifice, should be duly honoured. Propitiated with hospitality both of them lead their host to heaven; dishonoured they lead him to hell. (40)

A marriage relation, a *Snátaka*, a king, an *A'chár-yaya*, a friend, and a *Ritvik*, even happening to call at one's house, each year, should be religiously respected. (41)

One should honour a S'rotriya arrived at one's house, and dismiss him with the gift of a cow. (42)

One should bid farewell to an *Atithi*, or to a S'rotriya guest, by following him a little beyond the compound of one's own house. One should feed one's friends, maternal uncles, agnates, and marriage-relations arrived at one's shouse. A *Yati* is privileged to accept alms from a house-holder profferred with respect. (43—44)

The man, who partakes of good food himself, comes by a worse fate by giving bad food to another. A house-holder eats sin by eating before the infants, oldmen, sick folks and pregnant women in his house are relieved of their hunger. (45)

Without being invited one should not eat, nor desire to eat, any cooked food at another's house. A twice-born one is at liberty to reject an invitation by a man of questionable repute. (46)

Boiled rice (cooked food) belonging to a S'udra, to a calumniated person, to an usurer, to one of false speech, to a cruel man, to a thief, to one of an irascible temperament, to one abandoned by one's parents, to a slave, to the haughty, to a butcher or hunter, to an actor, to a wine-seller, to an arrogant, insane, *Vrâtya*, or shameless person, to a breaker of vows, to an athiest, to a miser, to one who goes naked, to one in danger, to a non-Aryan,to a woman, to a calumniator, to a renowned though dependent person, to a stealer of king's revenue or divine chattels, to one defiled through evil company, conduct, food, or bed, to an irreverent man, to a degraded person, or to a man of despicable conduct, is unfit to be partaken of. He, who partakes of such a man's boiled rice, becomes equally degraded with him. 47—51)

Boiled rice belonging to a Nâpita (barber), a Kula mitra, Ardhasiri (ploughman), Dâsa or Gopâlaka,

(though these men are all S'udras), may be eaten without the fear of committing any sin. Twice born ones of known families can safely partake of one another's boiled rice. (52)

Boiled rice procured with one's own earnings, or kept in a vessel which is not defiled by the touch of wine, nor licked by a dog, nor smelled by a cow, nor touched by a crow or a S'udra, is always pure. (53)

Such boiled rice, as well as that which has not been previously partaken of, nor stale or prepared over night, nor taken out of the kitchen, and is nicely cooked, should be eaten, every day. (54)

The several preparations of (rice, pulse, barley, and wheat, etc.,) known as *Kris'ará*, *Sanja'va*, *Pupa* and *Páyasa*, are edible, and a Bráhmaṇa while not officiating as a priest at any religious sacrifice, should not take meat or animal food. (55)

A Bráhmaṇa, engaged in the celebration of a religious sacrifice, becomes degraded by not taking meat. A Kshatriya should eat the cooked flesh of a quarry after having propitiated therewith the gods and his departed manes. A Vaishya can take meat, lawfully obtained for money, after having worshipped therewith his departed manes. (56—57)

A twice-born one, by eating the cooked flesh of an animal wantonly slaughtered (not killed in any sacrifice), suffers the pangs of hell for eternal time, or as long as the sun and stars would shine in heaven. A Bráhmaṇa, by abjuring meat, acquires the merit of a horse-sacrifice, all his desires are fructified, and he becomes an emancipated self even though he be a householder. (58)

A twice born one can drink the milk of a cow or she-buffalo; but that milk should be seasonably milched after the tenth day of her parturition, her calf continuing in a healthy state. The milk of a cow or she-buffalo in heat or in pregnancy should be rejected as unwholesome. (59—60).

A twice born one, who has eaten an onion, white bringel, red radish, red garlic or turnip,* Jatugarbha fruit, or any unseasonable flower, or taken the milky juice of an Aruna tree, should practise a *Chândrâyana Vrata.* (61)

Boiled rice (food) which has come from an unknown source, or has been defiled by speech (ordered to be set apart for another), or has been acquired by giving pain to any one, and out of which morsels have not been proffered to any creature, burns down a householder as fire if he partakes of it. (62)

A house-holder should always take his food in golden or silver vessels, or in those made of bell-metal, substituting the fragrant leaves of the Palâsha, Lodhra, or Padma for them in cases where they would be unavailable. A *yati* or a *Brahmachârin* should use the kind of utensil which he thinks proper for his cult. (63—64)

Having sprinkled drops of water over the boiled rice (served out to him), a twice-born one should cast three small oblations thereout on the ground, saying, "to the lord of *Bhu* obeisance *(Namas)*, to the lord of *Bhuva* obeisance (*Namas*), and to the lord of beings (*Bhutânâmpatayé Namas*) obeisance. (65)

Then having moistened his mouth with a handful of water, he should do *Homa* unto the five vital airs, appending the term *Svâhâ* to the name of each of

them, and thereafter partake of the boiled rice, as desirable. (66)

Silently and without any other thought in his mind, or anywise condemning it, he should partake of the boiled rice until the satisfaction of hunger. After that, he should sprinkle water over the plate and leave it. (67)

He should take a morsel out of the residue of boiled rice and cast it on the ground. Then having washed his mouth, he should pass the rest of the day in good company with topics of ancient lore and in the study of *Itihâsas* and good literature. (68)

On the approach of evening, he should attend to his *Sandhyâ* worship, and cast oblations in the sacred fire. Every day, a twice-born one should eat in the company of his servants and dependants. An *Atithi* arrived at the time of his evening *Homa* should be honoured by a house-holder to the best of his ability, inasmuch as a dishonoured *Atithi* robs the piety of the household. (69—70)

He should not overload his stomach with food; and having washed his mouth and feet at the close of his evening meal, a house-holder should lie down in a comfortable bed with his head not turned towards the North or the West. (71)

Unless badly jeopardised in health, or otherwise incapable, a twice-born one should never neglect the timely performance of his *Homa* and *Sandhyâ* rites. (72)

Quitting his bed within forty-eight minutes of the sun-rise, he should ponder over his own earthly interests. A capable and healthy man should thus act every day in his life. (73)

CHAPTER IV.

THIS Scriptural Code framed by the holy Vyâsa is but a compendium of all kinds of pieties. All virtues and pieties (enjoined to be performed) by the four orders are intimately connected with the liberation of self (1)

Verily verily, (the holy Vyâsa) has repeatedly said unto men that, a household is the best hermitage in the world. He, who faithfully discharges the duties of a house-holder, acquires the merit of visiting all the holy shrines. (2)

The house-holder, who reveres his elders and preceptors, supports his servants, is kind, unenvious, truthful and self-controlled, daily performs his *Homa* and *Japa* (divine contemplation and mental recitation of a *Mantra*), is faithful to his own wife without coveting that of another, and gives no handle to obloquy, acquires the merit of a pilgrimage, without stirring out of his own house. (3—4)

Ablutions in all the holy pools cannot absolve the sin of him, who daily steals, or covets, other men's wives and riches. (5)

A true and dutiful house-holder bathing in his own yard acquires the merit of all holy ablutions. Three quarters of piety belong to a house-holder as the giver of food, the remaining quarter attaches itself to him as the master of the household. (6)

Sin can never approach the threshold of a house wherein the master hospitably accommodates the Bráhmaṇas, washes the dust off their feet, gratifies them with food, makes offerings to Vis'vadevás, and doles out alms to the indigent. (7)

The god of death (Yama) can never touch the man, who gives to the Bráhmaṇas water for washing their feet,

shoes, food, and hermitages to live in, and welcomes them home by waiving lighted lamps before them. (8)

The departed manes of a person drink nectar out of cups of lotus leaves so long as the washings of the feet of Bráhmaṇas stand moistening the earth of his court-yard. (9)

O you foremost of the *Rishis*! the merit, which is acquired by making gifts of Kapilá cows on the day of the full moon in Kártika, is likewise acquired by washing the feet of Bráhmaṇas. (10)

The fire god can be gratified by welcoming the Bráhmaṇas; *Indra*, by offering seats unto them; the *Pitris*, by washing their feet; and the (god) *Prajápati*, by giving food unto them. (11)

One's own parents are shrines of excellent sanctity, no doubt, though kine and the Ganges are holier; but the Bráhmaṇas are the holiest of the holies on earth, a holier thing than they is not, nor ever will be. (12)

All the holy pools and shrines such as, Kurukshetra, Naimisha, Pushkara, Gangádvára, and Kedárá voluntarily visit the house-holder in his own house, who has subdued all his senses and desires. He is absolved of all sin. (13—14)

O you Brâhmaṇas, now I shall relate to you the virtue of charity or gift-making as it should be practised by the members of the four social orders, and as it was narrated by the holy Vyása of yore. (15)

That wealth alone, which a man spends in gifts to the good Bráhmaṇas, or in gratification of his own desires, is the only true wealth, the rest is but trust. (16)

The riches of the rich are what they enjoy and endow. Others play with the widows and riches of

those who neither enjoy nor endow, after their death. (17)

What does his wealth avil the soul of a man, after death; (since) transient is the very body which he tries to nourish with the aid there of? (18)

Transient is wealth, transient are the limbs of one's body. The only reality is that death is fast approching. Acquire pieties, every day. (19)

Why not give away your riches in charity which you shall have to leave behind, after death, if you have not already spent them in acts of piety, enjoyment or fame? (20)

Truly realised is the end of his life on whose life depends the livelihood of his friends, relations, and Bráhmaṇas. Who does not live for his own ends in this world? (21)

Even the beasts live and pamper their own bellies. Of what use is the strength, health and longevity of him who does not do any act of public good? (22)

If you have but a morsel of food, why don't you give half of it to the poor? Will any body ever get his wished-for riches in this life? (23)

Verily do I consider a miser to be a man of great renunciation, inasmuchas he leaves behind him all his hoarded riches, after death. A charitable man is the veritable miser living, since he would be benefitted by his wealth (spent in charities) in the next world. (24)

One day we shall have to quit this life. He dies not who has realized the end of his life (by making charities). A miser, dead, is like an ass, who only carries other mens' ingots on his back. (25)

Even space and time will die one day, but the merit of a spontaneous and voluntary gift (*lit*:—Made

without the asking, or to a person come without any call) will never suffer any death. (26)

A reciprocity of gifts may be a social function, but is no virtue. It does not bear any religious merit, like the milk of a black cow (whose calf is dead), milched out of greed and profferred to the gods, etc. (27)

Verily the enjoyers (beneficiaries) of a charitable endowment, contingent on the happening of a future calamity, are not actually seen. But since eternal is the merit of a gift, the maker of a gift never reverts to the plain of human existence. (28)

By making gifts to one's parents, brothers, father-in-law, mother-in-law, wife, or children, one is entitled to an eternal residence in heaven. (29)

A gift made to one's father is hundred times more meritorious than the one made to an outsider, those made to one's mother and sister being respectively ten times greater than the latter. A gift made to one's brother bears eternal fruit. (30)

O you lords of Munis! Every day gifts should be made to the Bráhmaṇas. Any one coming and asking for gifts (charities) should be succoured. (31)

Several recipients of gifts (receivers of charities) may be persons well-versed in the *Védas*, or practisers of penitential austerities. But the best of such takers are those who have never partaken of a S'udra's boiled rice. (32)

A gift should be made to an erudiate person living at a distance in preference to an illeterate one living close by one's house. Nothing can be humiliating (insulting) to an illiterate Bráhmaṇa. (33)

The status of well-birth is extinguished by one's stealing an article consecrated to divine use, or belong-

ing to a Bráhmaṇa, and by insulting a Bráhmaṇa as well. (34)

By not making any gift to a Bráhmaṇa, ignorant of the Vedas, one does not commit the sin of insulting a Bráhmaṇa. Oblations are cast in the sacred fire, and not in its ashes. (35)

He, who causes a Bráhmaṇa, who has been studying the Vedas in the vicinity, to be superseded in a matter of feeding or gift-taking, destroys his three fold relations. (36)

A Bráhmaṇa, who has not studied the Vedas, does, like a wooden elephant, or a leather-deer, but bear the name of the genus he belongs to. (37)

Like a desserted hamlet, like a waterless well, a Bráhmaṇa, who has not read the Vedas, is a Bráhmaṇa only in name. (38)

An article given to a Bráhmaṇa (well versed in the Védas) or cast in the sacred fire by way of ablution, constitutes the true wealth (possession) of a person, the rest is but insignificant. (39)

A gift made to a *Vruva* Bráhmaṇa is doubly meritorious than the one made to a *Sama* Bráhmaṇa. A gift made to an *Achâryaya* is a thousand times more meritorious than the latter, while the one made to a Bráhmaṇa well versed in Vedas bears immortal fruit. (40)

One, born of the seeds of a Bráhmaṇa but not purified with any of the purificatory rites or Mantras, and making use of his caste as a means of livelihood, is called a *Sama* Bráhmaṇa. (41)

A Bráhmana, unto whom all the purificatory rites of *Garbhâdhânam*, etc., have been performed, but who

has neither read nor taught any part of the Védas, is called a *Vruva* Bráhmaṇa. (42)

A Bráhmaṇa, who practises penitential austerities and performs the rite of *Homa*, every day, and teaches the *Védas* with their *Kalpas* and *Rahasyas*, is called an *Achâryaya*. (43)

A Bráhmaṇa, who duly celebrates the *Pas'uvandha, Châturmâsya*, *Agnisthoma* and other Vedic sacrifices, propounds the true import of the Vedic texts with the six allied branches of study in cases of doubt or discrepancy, and regularly studies the *Itihâsas* and *Purâṇas*, should be alone regarded as well versed in the *Védas (Védapâraga)*. (44—45)

Members of no other castes live such a glorious life as the Bráhmaṇas do. Who is that, who having trodden such a glorious path, will relinquish it? (46)

Bráhmaṇas constitute the divinity of the gods. They are the stuff which the energy of Brahma is made of, and form the apparent cause of the creation and continuity of the worlds. (47)

In the field-like mouth of a Bráhmaṇa, which is free from all gravels and thorns (of falsehood and harsh words) should be sown the seeds of sacrificial Mantras. The cultivator, who does this (gets all religious rites and sacrifices performed by Bráhmaṇas) witnesses the fruition of all his desires. (48)

In good fields the seeds must be sown ; in good recipients the gifts should be stored. Whatever is cast in a good field or recepient can not suffer any deterioration. (49)

The cereals (foodgrains in one's store) begin to dance with pleasure on the arrival of a modest and

erudite Bráhmana at one's house, saying, "we shall come by a better fate." (50)

Grains of rice given to an unholy Bráhmana, who has broken his vows and neglected the study of the Vedas, begin to cry in dismay, saying, "what evils have we committed to be punished with such a degradation. (51)

A Bráhmana well versed in the *Védas* should be repeatedly repasted even after satiety, whereas an illeterate one, fasting even for six consecutive nights, should not be helped with food. (52)

Holy things, whose likes are in the stomach of a Bráhmana, should be alone given to him. Who are the more worthy recipients of gifts than the Bráhmanas in whose body the gods partake of their *Havyas* (libations of clarified butter proffered to the gods) and the *Pitris*, their *Kavyas* (oblations.)? Beings are not their bodies, and hence organisms cannot be revered as holy. (53—54)

The article of gift eaten or taken by a dutiful, purehearted, (Bráhmana) reader of the *Védas*, bears immortal merit, which does not suffer any diminution through one's successive rebirths. (55)

Several scholars desire for gifts of horses and elephants, others discard them, saying, "to whom does this wealth belong, and who is the real master of grains or riches. (56)

The seeds (of knowledge), previously sown in the fields of Bráhmanas duly ploughed with the plough of the *Védas*, have sprouted as the only true corn in life. (57)

Of a hundred, one is born a hero; of a thousand, a wise man; and of a hundred thousand, an orator. I

doubt whether a man of true charities will ever take his birth or not. (58)

A conquest does not make a hero, nor studies a wise man. Eloquence does not make an orator, nor gifts a charitable man. (59)

He, who has conquered his senses, is the real hero. He, who practises virtues, is really wise. A speaker is he, who discusses pleasant and beneficial topics, and he, who gives with reverence, is the maker of true gifts. (60)

One by making gifts of varied values to Bráhmaṇas all seated in the same row, either out of affection, fright or greed, commits the sin of Brâhmanicide. It is so related in the *Vedâs*, and the *Rishis* sing of it as such. (61)

Gifts made unto an illeterate (Brahmana), like seeds sown in a sandy soil, or clarified butter kept in a pot of ashes, or libations poured over burnt out cinders, prove abortive (fail to bear any merit). (62)

In what kind of womb will the twice-born one (Bráhmaṇa), who lives on boiled rice of those, who are unclean with the uncleanness due to any death or birth in their families, or partakes of that prepared by a S'udra, take his birth (in his next incarnation)? Verily I can not say that. (63)

He, who dies with a Sudra's boiled rice in his stomach, is sure to be reborn as a hog, and all his progeny will belong to the same genus, after death. (64)

He will be born as a vulture in his twelve successive rebirths; as a hog, in seven; and as a dog, in seven. This is what Manu has opined on the subject. (65)

He, who dies with the boiled rice of a Bráhmaṇa in his stomach, acquires nectar, after death. Dieing with

that of a Kshatriya in his stomach, he is punished with indigence in his next birth; with that of a Vaishya in his stomach, he is consigned to the vile necessity of eating a Sudra's boiled rice again; and with that of a S'udra boiled rice in his stomach, he is consigned to the torments of hell, in his next life. (66)

The Bráhmaṇa, who partakes of a S'udra's boiled rice continuously for a month, becomes degraded to the status of S'udra, in this life, and will be born as a dog in the next. (67)

The gods and the Pitris desert the Bráhamaṇa, who takes a S'udra wife, or partakes of boiled rice cooked by her, and he is consigned to the pangs of Raurava hell, after death. (68)

The Bráhmaṇa, who cooks his food in vessels defiled by the touch of men of vile castes, or do those acts which are calculated to degrade a twice born one in his social status, or promiscuously go unto women of forbidden castes, is sure to be consigned to hell, after death. (69)

Cooking of boiled rice for the gratification of one's own hunger without dedicating it to the use of Bráhmanas, *Atithis*, and the god presiding over a row of Bráhmaṇa at a dinner, constant vilification of Bráhmaṇas, and selling the Vedas for money (mercenary teaching of the Vedas) are the five acts which rank equally with an act of Brahmanicide in respect of sin. (70)

Every day, this S'astra, framed by Vyása, should be carefully studied, and those, who follow the regulations herein laid down, suffer no fall in life. (71)

THE END.